

AHMADIYYA BULLETIN

Sep Oct 2023

Tabook Ikha 1402

"The true essence of our Ijtemas is to progress in the relationship with Allah and with another. The spirit of these religious and sport competitions should be with the thought that we have to progress in knowledge and make it a part of our daily lives."

Hazrat Khalifatul Masih V (aba)

Friday Sermon 30th Sept 2016.



A special pledge to propagate Islam Ahmadiyyat and to safeguard the Institution of Khilafat

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

“I bear witness that there is none worthy of worship except Allah, He is one and Has no partner. And I bear witness that Muhammad^(saw) is His servant and messenger.

I swear by Allah and proclaim that I will always endeavour to convey and propagate the teachings of Islam Ahmadiyyat and the blessed name of the Holy Prophet^(saw) to the corners of the earth. And for the sake of fulfilling this most sacred obligation, I shall forever keep my life devoted to the service of Allah the Almighty and His Messenger^(saw). I shall give every possible sacrifice, no matter how heavy its burden, in order for the blessed flag of Islam to be raised aloft in every nation until the end of times.

I also solemnly pledge to strive with unyielding conviction to protect and strengthen the institution of Khilafat until my last breath. And I shall always urge my progeny to remain firmly attached to Khilafat and to seek its blessings, so that Khilafat-e-Ahmadiyya may remain protected until the end of times.

And so that, through the Ahmadiyya Muslim Community, the propagation of Islam may continue until the last day. And so that the flag of the Holy Prophet Muhammad^(saw) may be raised far higher than any other flag in this world.

O God, enable us to fulfil this pledge. Allah-humma Amin, Allah-humma Amin, Allah-humma Amin.”

At the occasion of Majlis Khuddam ul Ahmadiyya,
and Majlis Ansarullah National Ijtemas 2023



In the Name of Allah, Most Gracious Ever Merciful



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2023: Concluding Address



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addresses Lajna UK
Ijtema 2023

16. A solemn pledge to propagate Islam
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2023 Ijtema

19. Spiritual reformation will open the doors for
spreading Islam - Huzoor^(Aba) addresses Ansarullah
UK 2023 Ijtema

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اعوذ بالله من الشيطان الرجيم

The Holy Qur'an

Never shall you attain to righteousness unless you spend out of that which you love; and whatever you spend, Allah surely knows it well.

Aal-e-Imran, 93

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۚ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٣﴾

Who is it that will lend Allah a goodly loan that He may multiply it for him manifold? And Allah receives and enlarges, and to Him shall you be made to return.

Al-Baqarah, 246

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضِعَّهُ لَهُ أَضْعَافًا كَثِيرَةً ۖ وَاللَّهُ يَقْبِضُ وَيَبْصُطُ ۚ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٦﴾

Those who spend their wealth by night and day, secretly and openly, have their reward with their Lord; on them shall come no fear, nor shall they grieve.

Al-Baqarah, 275

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٥﴾

Hadith

"Each morning, two angles descend, one of them saying: 'Allah, bestow a (good) return upon the spender'; and the other saying: 'Allah, Destroy the property of the miser.'"

Sahih Bukhari Kitabu Zakat, Book 24, Hadith 45

مَا مِنْ يَوْمٍ يُصْبِحُ الْعِبَادُ فِيهِ إِلَّا مَلَكَانِ يَنْزِلَانِ، فَيَقُولُ أَحَدُهُمَا: اللَّهُمَّ أَعْطِ مُنْفِقًا خَلْقًا، وَيَقُولُ الْآخَرُ: اللَّهُمَّ أَعْطِ مُسِيئًا تَلْفًا

"Abu Huraira reported Allah's messenger as stating that Allah the Almighty says: "Spend with an open heart, Allah will spend upon thee."

Sahih Muslim Kitabu Zakat, Hadith 993

عن أبي هريرة عبد الرحمن بن صخر الدوسي رضى الله عنه مرفوعاً: «قال الله تعالى: أنفق يا ابن آدم ينفق عليك»

Extract from the Writings of the Promised Messiah^(as)

"It goes without saying, that you cannot love two things at the same time: it is not possible for you to love wealth as well as to love Allah. You can love only one of them. Lucky is he who loves Allah. If any of you loves Him and spends his/her wealth in His cause, I am certain that his/her wealth will increase more than that of others, for wealth doesn't come by itself, rather it comes by Allah's will. Whoever parts with some of his wealth for the sake of Allah, will surely get it back. But he who loves his wealth and doesn't serve in the way of Allah as he should, will surely lose his wealth. Do not ever imagine that your wealth comes of your own effort, no, it comes from Allah Almighty. And do not ever imagine that you do a favour to Allah or his Appointed One by offering your money or helping in any other way. Rather it is His favour upon you that he calls you to this service."

Majmu'ah Ishtaharat, volume 3, p. 497

Editorial

BY MUHAMMAD KHURSHID (MURRABI SILSILA)



Ijtemas are an integral part of the Jama'at and auxiliaries within the Jama'at. It's an opportunity for members from within the auxiliaries to convene on an annual basis for the remembrance of Allah and to participate in various academic, sporting and social activities. The Ijtemas are attended by thousands of members and the highlight this year has been the presence of Hazrat Khalifatul Masih ^(aba) on all three Ijtemas. The speeches delivered by Hazrat Khalifatul Masih ^(aba) are always a source of guidance and inspiration for members pertaining to different auxiliaries.

"The primary purpose of this Convention is to enable every sincere individual to personally experience religious benefits; They may enhance their knowledge and – due to their being blessed and enabled by Allah, The Exalted – their perception [of Allah] may progress. Among its secondary benefits is that this congregational meeting together will promote mutual introduction among all brothers, and it will strengthen the fraternal ties within this Community.."

(Ishtihar 7 Dec. 1892, Majmoo'ah Ishtiharat Vol. I, Page 340).

This year Majlis Khuddamul Ahmadiyya UK centered their Ijtema around the theme of "Salaat – the delight of our eyes". Their Ijtema provided the opportunity for Khuddam to escape the noise of daily life and focus on what truly matters. With all the distractions of life today, it was a really important opportunity to reconnect with their brothers, refocus on their well-being and reflect on their relationship with our creator. Th Khuddam and Atfal were treated to a huge

range of events over the three-day Ijtema. At THE HUB they were treated to delicious food, fearless discussion and exciting games and activities. There was an opportunity to answer those burning questions, in person or anonymously, with Guest Murabbis and the brilliant minds of Rational Religion!

Majlis Ansarullah's Ijtema was equally entertaining and an Excellent opportunity to reinvigorate spiritually, intellectually and physically. They focussed their theme on "the Aims and Objectives of the advent of the Promised Messiah ^(AS)". There were detailed talks on the charitable efforts of Majlis Ansarullah UK alongside a number of powerful and moving speeches.

Lajna Imaillah UK centered their theme on a revelation of Hazrat Khalifatul Masih II (ra), "If you reform fifty percent of women then Islam will achieve progress" (Al-Fazl 29th April 1944).

The national ijtemas of both Majlis Khuddamul Ahmadiyya UK and Majlis Ansarullah UK were historic in that during the concluding addresses beloved Huzur Aqdas(aba) took a pledge from all those present for the propagation of Islam Ahmadiyyat, for offering sacrifices for one's faith and for protecting and upholding the institution of Khilafat.

The pledge is of utmost importance and it is vital that all members are aware of this, reflect on its obligations and seek to uphold this throughout their life.



Guidance on Palestine-Israel & Accounts from the Life of the Holy Prophet^(sa)

FRIDAY SERMON DELIVERED BY HAZRAT MIRZA MASROOR AHMAD^(aba)
ON 13 OCTOBER 2023

After reciting *Tashahhud*, *Ta'awwuz* and *Surah al-Fatihah*, His Holiness, Hazrat Mirza Masroor Ahmad^(aba) said that he had been narrating incidents from the life of the Holy Prophet^(sa) relating to the Battle of Badr or events that took place thereafter.

Marriage to Hazrat A'ishah^(ra)

His Holiness^(aba) said these incidents also include the Holy Prophet's^(sa) marriage to Hazrat A'ishah^(ra). After the demise of Hazrat Khadijah^(ra), Hazrat Khaulah^(ra) asked the Holy Prophet^(sa) whether he wished to get married again. The Holy Prophet^(sa) asked to whom? He was told that if he wished to get married to someone who had never been married before, he could get married to A'ishah, and if he wished to marry a widow, he could marry Saudah. The Holy Prophet^(sa) granted permission for Hazrat Khaulah^(ra) to approach both families to see if they were interested. When Hazrat Khaulah^(ra) went to Hazrat A'ishah's^(ra) home, Hazrat Abu Bakr^(ra) was not home, but her mother Umm-e-Rumman was, who advised to wait for Hazrat Abu Bakr^(ra) to come home to speak on the matter. When he arrived home, Hazrat Khaulah^(ra) relayed the proposal to Hazrat Abu Bakr^(ra), to which he wondered whether, being brothers with the Holy Prophet^(sa), if this marriage could take place. When Hazrat Khaulah^(ra) asked the Holy Prophet^(sa) about this, the Holy Prophet^(sa) replied, saying that they were brothers only in faith, thus there was no hindrance if the proposal were to be accepted. After deliberation, Hazrat Abu Bakr^(ra) agreed and asked Hazrat Khaulah^(ra) to convey the acceptance of the proposal to the Holy Prophet^(sa).

His Holiness^(aba) said that after getting married, the Holy Prophet^(sa) told Hazrat A'ishah^(ra) that he had seen two dreams about her before they were married. In one dream, the Holy Prophet^(sa) saw

that an angel was carrying her in silk cloth. In another narration, the angel said that this was the Holy Prophet's^(sa) wife. The Holy Prophet^(sa) thought that if this were to happen, then Allah would make it so.

His Holiness^(aba) said that there is a narration that once, after the marriage had been settled, Hazrat Abu Bakr^(ra) asked the Holy Prophet^(sa) why he did not do the *Rukhsati*, or take Hazrat A'ishah^(ra) home with him. The Holy Prophet^(sa) replied that it was due to the dowry. Thereafter, Hazrat Abu Bakr^(ra) gave the Holy Prophet^(sa) the required amount, which he then gave as the dowry.

Age of Hazrat A'ishah^(ra) at the Time of Marriage

His Holiness^(aba) said that there are many varying opinions about the age of Hazrat A'ishah^(ra) at the time of her marriage. Many raise allegations about this as well. As a matter of principle, there was nothing out of the ordinary that took place, otherwise, the opponents at the time would certainly have raised objections. However, no such objection is found in historical accounts. As for instances where Hazrat A'ishah's^(ra) age has been recorded as being younger, the Judge and Just Arbiter of this age, the Promised Messiah^(as) has stated that these are unfounded claims. The Promised Messiah^(as) stated that neither the Qur'an nor the *Hadith* substantiate the age of Hazrat A'ishah^(ra) being nine years old at the time of her marriage.

His Holiness^(aba) quoted Hazrat Mirza Bashir Ahmad^(ra) who writes on the matter:

'After the demise of Hazrat Khadijah^(ra), the Holy Prophet^(sa) was tied in a bond of matrimony to A'ishah Siddiqah^(ra). This was

in 10 *Nabawi* during the month of *Shawwal*. At the time, Hazrat A'ishah^(ra) was seven years of age. However, even at the time, it seems that her growth and development had matured remarkably well; otherwise, there was no reason for Khaulah bint Hakim^(ra), who had suggested this marriage, to consider her as being a suitable match for the Holy Prophet^(sa). In any case, she had not fully matured until then, and for this reason, although the *Nikah* had taken place, the *Rukhsatanah* was yet to take place and thus, according to local custom, she continued to reside with her parents. However, now, in the second year of *Hijrah*, after five years had elapsed since the announcement of her marriage, she had fully matured at the age of twelve. As such, it was Hazrat Abu Bakr^(ra) himself who approached the Holy Prophet^(sa) and requested for the *Rukhsatanah* to take place. Upon this, the Holy Prophet^(sa) arranged for the dowry to be paid (in that era it was customary for the dowry to be paid in cash) and in the month of *Shawwal* 2 A.H., Hazrat A'ishah^(ra) bid the home of her parents farewell and entered the household of the Holy Prophet^(sa).⁷ (*The Life & Character of the Seal of Prophets (sa)*, Vol. 2, pp. 237-238)

Virtues of Hazrat A'ishah^(ra)

His Holiness^(aba) further quoted Hazrat Mirza Bashir Ahmad^(ra): 'Despite her young age, the intelligence and memory of Hazrat A'ishah^(ra) was absolutely remarkable, and under the education and training of the Holy Prophet^(sa) she developed astonishingly at a most extraordinary pace. In actuality, this was the very purpose of the Holy Prophet^(sa) in bringing her to his home at such a young age; so that he could train her from a tender age according to his wishes, and she could receive the longest possible opportunity to remain in his company; so that she could be made fit for the sensitive and magnificent work which fell upon the wife of a law-giving Prophet. As such, the Holy Prophet^(sa) succeeded in this purpose and Hazrat A'ishah^(ra) rendered such service in the reformation, education and training of the Muslim women, as is unparalleled in the history of the world. A very large and significant portion of the *Ahadith* of the Holy Prophet^(sa) is based on the narrations of Hazrat A'ishah^(ra). As a matter of fact, the number of her narrations alone reach a grand total of 2,210. The level of her knowledge, wisdom and deep understanding of religion was such that the most eminent companions accepted her as an authority and would benefit from her grace. It is even related in narrations that after the Holy Prophet^(sa), the companions were not confronted with a single scholarly issue, for which Hazrat A'ishah^(ra) did not have an answer. There is a statement of 'Urwah bin Zubair^(ra) on record that:

"In knowledge of the Holy Qur'an, in knowledge of the law of inheritance, in knowledge of lawful and unlawful things, in the science of jurisprudence, in poetry, in medicine, in knowledge of the narrations of Arabia, and in the science of genealogy, I have not seen a greater scholar than A'ishah^(ra)."

In virtue and contentment, she possessed such a great status that on one occasion, she happened to receive a sum of 100,000 dirhams from somewhere, and before sunset, she had distributed the entirety of it in charity, even though she did not have anything to eat for that evening in her own home. It was due to these very praiseworthy attributes, which had begun to show their splendour even in the era of the Holy Prophet^(sa), that she was held especially dear by the Holy Prophet^(sa). At times, he would say, "From among all the people, A'ishah^(ra) is most beloved to me." At another instance, the Holy Prophet^(sa) said, "There have been many excellent models among men, but very few among the women." Then the Holy Prophet^(sa) named Asiyah, the wife of Pharaoh and Mary, the daughter of 'Imrān, then he continued by saying, "A'ishah^(ra) possesses such superiority over the women, as Tharid, which is among the best foods of Arabia, possesses over other foods." On one occasion, some of the other *Azwaj-e-Mutahharat* complained to the Holy

Prophet^(sa) about Hazrat A'ishah^(ra), but he remained silent. However, when his wives persisted, the Holy Prophet^(sa) said, "What shall I do with these complaints? All that I am aware of is that I do not receive revelation from my God in the quilt of any other wife, but I often receive this revelation in the quilt of A'ishah^(ra)". Goodness gracious! How holy was the wife who was endowed with this distinction, and how holy was the husband whose criteria for domestic love was nothing other than sanctity and purity!!' (*The Life & Character of the Seal of Prophets (sa)*, Vol. 2, pp. 247-249)

His Holiness^(aba) said that Hazrat A'ishah^(ra) lived for 48 years after the demise of the Holy Prophet^(sa).

Incident of Hazrat Zainab^(ra)

His Holiness^(aba) said that another incident which took place soon after the Battle of Badr was related to the Holy Prophet's (sa) daughter Hazrat Zainab^(ra). Her husband, Abu al-Aas bin Rabi' was captured by the Muslims on the occasion of the Battle of Badr. Hazrat Zainab^(ra) sent a necklace which had been given to her by Hazrat Khadijah^(ra). Upon seeing the necklace, the Holy Prophet^(sa) had tears in his eyes. He said to the Companions that if they agreed, they should free Abu al-Aas and also return the necklace, which they did. However, he was freed on the condition that he would allow her wife to migrate to Madinah. When the Quraish learned that Hazrat Zainab^(ra) was leaving, they set out after her and found her in Dhi Tuwa. One of them approached her and scared her camel and frightened it, causing Hazrat Zainab^(ra) to fall, and being pregnant at the time, she lost the child. There are also narrations stating that her camel was struck by a spear, causing Hazrat Zainab^(ra) to fall on a rock, and thus she lost her child. It is recorded that thereafter, Hazrat Zainab^(ra) remained in Makkah for a few days, after which Hazrat Zaid^(ra), who was sent by the Holy Prophet^(sa) to Makkah, helped Hazrat Zainab^(ra) leave Makkah at night.

Injustices Perpetrated Against Palestinian & Israeli Civilians

His Holiness^(aba) said:

'At this time, I would like to make an appeal for prayers, relating to the conditions of the world today. Over the past few days, the war between Hamas and Israel has been ongoing, due to which citizens on both sides, including women, children and the elderly, are being killed without distinction, or have already been killed.

Even in times of war, Islam does not permit the killing of women, children, or anyone not participating in the war in any way. This is something which the Holy Prophet^(sa) gave guidance on in very strong terms.

The world is saying, and certain evidence also shows, that Hamas initiated this war and is guilty of killing Israeli citizens indiscriminately. Despite the fact that the Israeli army has killed many innocent Palestinians. Muslims, in any case, must act according to the teachings of Islam. Israel is responsible for whatever its army has done, and there are many different ways of reaching a resolution. If a war is warranted, then it can be fought between armies, not with women, children and the innocent.

In this way, the actions of Hamas were wrong. They had more negative consequences than positive ones. Whatever took place and its consequences should have remained limited to Hamas; this would have been true bravery and valour.

However, now the actions being taken by the Israeli government are also very dangerous. It seems as if there is no end to this situation. The innumerable amount of innocent lives of women and children that will be lost is unfathomable. The Israeli government claimed that they would completely eliminate Gaza, to which end they dropped many bombs. They have reduced the city to ashes.

The latest circumstances are that they have said more than a million people should leave Gaza, and some have indeed started leaving.

Thankfully, as feeble as it may be, the UN has raised its voice to some degree, saying that this would be a violation of human rights and it would be wrong, leading to many difficulties. As such, Israel should reconsider this order. Rather than firmly saying that this is wrong, [the UN] is merely making a request.

In any case, the innocent who are not partaking in the war are not at fault at all. If the world considers Israeli women, children and ordinary citizens to be innocent, then the Palestinians are also just as innocent.

The teachings of these People of the Book also say that such killings are impossible. If it is alleged that the Muslims were wrong, then these people should also look to themselves.

In any case, we must pray a great deal.

The Palestinian Ambassador [to the UK] gave a television interview here to the BBC, and in response to a question, said that Hamas is a militant group, not a government, and it has no connection to the Palestinian government. At the same time, he raised the question, and rightfully so, that if true justice were to be established, then such things would not transpire; if major powers did not have double standards, then such restlessness and warfare in the world could never happen. Hence, if these double standards were eliminated, then such warfare would be eliminated.

These are the very things which I have been stating in light of Islam's teachings for quite some time. In the moment people agree, however, they are not prepared to act accordingly.

Now, all the major powers, or Western powers, have put justice aside and are uniting to inflict cruelty upon Palestinians and there is talk of armies being sent from all directions. Images of the oppressed are shown to depict the injustices being perpetrated and false reports are shown in the media. One day, there will be news about the condition of Israeli women and children and their dire circumstances. The next day, it turns out that they were not Israelis but, in fact, Palestinians. Yet the media does not take any accountability for this, and there is sympathy expressed for them. These people simply follow whoever has power. They will bend before anyone who has worldly means.

Upon analysis, it would seem that the major powers are bent on fanning the flames of war, rather than putting them out; they do not wish to end warfare. After the First World War, the major powers created the League of Nations in order to bring an end to wars. However, due to not fulfilling the demands of justice, and in striving to maintain its own dominance, it failed. Then, the Second World War took place, and it is said that more than 70 million lives were lost. The same is happening now with the UN. It was created to establish justice in the world, support the oppressed and to try and bring an end to wars. However, these are all far from being reality. Everyone is simply concerned with their own interests.

The average person cannot even fathom the harmful consequences of the war that will result from these injustices; however, all the major powers are well aware of the grave consequences. Yet, despite this, there is no attention given towards establishing justice. No one is even prepared to pay attention to this.

In such circumstances, Muslim nations, at the very least, should come to their senses. They should eliminate their differences and establish unity. If Allah the Almighty has commanded Muslims to better their relationships with the People of the Book by saying:

تَعَالَوْا إِلَىٰ كَلِمَةٍ سَوَاءٍ بَيْنَنَا وَبَيْنَكَ

“Come to a word equal between us and you” (The Holy Qur'an, 3:65)

referring to God, then why is it that Muslims – who all have the same creed – cannot put aside their differences and unite? They must ponder, and establish unity. This can become the means of eradicating disorder from the world. They should unite and raise a resounding voice for the fulfilment of the requirements of justice

and fulfilling the rights of the oppressed, wherever they may be. If they unite as one, then there will also be power behind their voice. Otherwise, these Muslim governments will be responsible for the loss of innocent Muslim lives. These powers should always remember the guidance of the Holy Prophet^(sa), that both the oppressors and the oppressed must be helped. This important point must be understood.

May Allah the Almighty grant Muslim governments reason and understanding and enable them to unite and establish justice. May He grant reason and understanding to the world's powers so that rather than leading the world to destruction, they try to save the world from destruction. May their purpose not be to satisfy their egos. They should always remember that when destruction comes, their own powers will not be safe.

In any case, all we have is the weapon of prayer, which every Ahmadi should use now, more than ever before.

Some Ahmadi households in Gaza were destroyed, may Allah the Almighty keep them safe. May He keep all the innocent and oppressed safe, wherever they may be.

May Allah the Almighty grant understanding to Hamas, so they do not become responsible for the cruelties inflicted on their own people, nor should they commit injustices against anyone. If they are compelled to fight, then they must do so according to the commandments of Islam. Enmity for another nation should not lead us away from acting with justice; this is the command of Allah the Almighty.

May Allah the Almighty enable the major powers to establish justice on both sides and thereby establish peace. It should not be that they lean towards one side and thus usurp the rights of the other side. May they not commit injustices and cruelties.

May Allah the Almighty grant us the opportunity to witness peace and security in the world.⁷

Funeral Prayers

His Holiness^(aba) said that he would lead the funeral prayers of the following deceased members:

Dr Bashir Ahmad Khan

Dr Bashir Ahmad Khan of the UK recently passed away. He was the grandson of Mir Ahmad^(ra) a companion of the Promised Messiah^(as). He was regular in offering his prayers and keeping fasts. He was very pious and sincere. He served for some time at the Ahmadiyya hospital in Ghana. After moving to the UK, he would translate and summarize the sermons of the Fourth Caliph^(rh). He loved the Holy Qur'an. He also taught his children the translation of the Holy Qur'an. He had memorised various poems and excerpts from the writings of the Promised Messiah^(as). He is survived by his wife, son and six daughters. He was regular in offering prayers, was virtuous and love the Community and Khilafat. He had a passion for propagating the message of Islam. His Holiness^(aba) prayed that may Allah grant him forgiveness and mercy and enable his children to carry on the legacy of his virtues.

Wasima Begum

Wasima Begum wife of Dr Shafiq Saikal who had also served as Naib *Wakilul Tasnif*. She is survived by her husband and three sons. She had profound love for Khilafat. She was always ready to make sacrifices. Her husband was a life-devotee, and would say that according to the words of the Caliph, the wife of a life-devotee is also a life-devotee. She took care of the poor and loved everyone. She was always a beneficial person for others. She also bore the responsibility of ensuring the marriage of many girls. His Holiness^(aba) prayed that may Allah grant her forgiveness and mercy and enable her children to carry on the legacy of her virtues.

Adapted from an original article in the Review of Religions



Islam is cradle of fundamental human rights

HAZRAT KHALIFATUL MASIH V^(ABA) CONCLUDES JALSA SALANA GERMANY 2023

Stuttgart, 3 September 2023: At approximately 16:00 local time, Hazrat Mirza Masroor Ahmad, Khalifatul Masih V^{aa} arrived for the *bai'at* ceremony, Zuhr and Asr prayers and the concluding session of Jalsa Salana Germany 2023.

After taking *bai'at* of the attendees in the main hall, Huzoor^{aa} led Zuhr and Asr prayers, which was followed by the formal concluding session. Huzoor^{aa} called Hafiz Zakir Muslim Sahib to recite a portion of the Holy Quran. Hamid Iqbal read out the Urdu and Stefan Härter Sahib read out the German translation of the verses. Huzoor^{aa} then invited Murtaza Manan Sahib to read an Urdu poem of the Promised Messiah^{as}.

Huzoor^{aa} then invited National Secretary Talim to announce the names of Ahmadi graduates who achieved outstanding results and achievements in their educational pursuits during the years 2019-2023.

Hazrat Khalifatul Masih^{aa} then came to the podium to deliver the concluding address. After reciting *tashahhud*, *ta'awwuz* and Surah al-Fatihah, Huzoor^{aa} said that he had been narrating various rights that Islam awards for the last few years in Jalsa Salana UK. Huzoor^{aa} said he would continue this theme.

Huzoor^{aa} said that with regard to business, loans and financial dealings, Islam has clear injunctions. Huzoor^{aa} recited Surah al-Baqarah, Ch.2: V. 283:

“O ye who believe! when you borrow one from another for a fixed period, then write it down. And let a scribe write [it] in your presence faithfully; and no scribe should refuse to write, because Allah has taught him, so let him write and let him who incurs the liability dictate; and he should fear Allah, his Lord, and not diminish anything therefrom. But if the person incurring the liability be of low understanding or be weak or be unable himself to dictate, then let someone who can watch his interest dictate with justice. And call two

witnesses from among your men; and if two men be not [available], then a man and two women, of such as you like as witnesses, so that if either of two [women] should err [in memory], then one may remind the other. And the witnesses should not refuse when they are called. And do not feel weary of writing it down, whether it be small or large, along with its appointed time [of payment]. This is more equitable in the sight of Allah and makes testimony surer and is more likely to keep you away from doubts; [therefore omit not to write] except that it be ready merchandise which you give or take from hand to hand, in which case it shall be no sin for you that you write it not. And have witnesses when you sell one to another; and let no harm be done to the scribe or the witness. And if you do [that], then certainly it shall be disobedience on your part. And fear Allah. And Allah grants you knowledge and Allah knows all things well.” (Surah al-Baqarah, Ch.2: V.283)

Huzoor^{aa} said this verse had great detail and was clear. By following these injunctions, not only would financial dealings be smoother, but peace would be established in society as well. Huzoor^{aa} said people often quarrelled with one another in these matters, and in today's age, the so-called educated world has realised rules and regulations need to be written for these financial matters. However, Islam promulgated these rules in detail at the very outset.

With regard to the importance of paying loans, Huzoor^{aa} presented the following *hadith* narrated by Hazrat Abu Huraira^{ra} in which the Holy Prophet^{sa} said:

“A man of the Children of Israel asked another man of the Children of Israel to lend him one thousand dinars. The second man required witnesses. The former replied, ‘Allah is sufficient as a witness.’ The second said, ‘I want a surety.’ The former replied, ‘Allah is sufficient as a surety.’ The second said, ‘You are right,’ and lent him the money for a certain period. The debtor went across the sea. When he finished his job, he searched for a conveyance so that he might reach



it in time for the repayment of the debt, but he could not find any. So, he took a piece of wood and made a hole in it, inserted one thousand dinars in it and a letter to the lender and then closed (i.e., sealed) the hole tightly. He took the piece of wood to the sea and said, 'O Allah! You know well that I took a loan of one thousand Dinars from so-and-so. He demanded a surety from me, but I told him that Allah's guarantee was sufficient and he accepted Your guarantee. He then asked for a witness and I told him that Allah was sufficient as a Witness, and he accepted You as a Witness. No doubt, I tried hard to find a conveyance so that I could pay his money but could not find one, so I hand over this money to You.' Saying that, he threw the piece of wood into the sea till it went out far into it, and then he went away. Meanwhile, he started searching for a conveyance in order to reach the creditor's country.

"One day the lender came out of his house to see whether a ship had arrived bringing his money, and all of a sudden he saw the piece of wood in which his money had been deposited. He took it home to use for fire. When he sawed it, he found his money and the letter inside it. Shortly after that, the debtor came to him, bringing one thousand dinars and said, 'By Allah, I had been trying hard to get a boat so that I could bring you your money, but failed to get one before the one I have come by.' The lender asked, 'Have you sent something to me?' The debtor replied, 'I have told you I could not get a boat other than the one I have come by.' The lender said, 'Allah has delivered on your behalf the money you sent in the piece of wood. So, you may keep your one thousand dinars and depart guided on the right path.'" (Sahih al-Bukhari, Hadith 2291)

Huzoor^{aa} said this was the level of faith a debtor should have in the one who was taking the debt. These are the standards that should be within each one of us; it is then that we will be fulfilling the pledge of *bai'at* we have taken.

Speaking about those who are in debt, Huzoor^{aa} also narrated the following *hadith*:

It was narrated from Mihjan that Hazrat Uthman^{ra} heard the Holy Prophet^{sa} say:

"Allah will shade with His shade on the Day when there is no shade but His a person who gave more time to a debtor who was in difficulty or waived a debt for one who had a lot of debts." (Musnad Ahmad, Hadith 532)

Huzoor^{aa} said that contrary to the above standards, in today's age, people act with deceit and falsehood and create disorder in terms of loans.

Hazrat Aisha^{ra} narrated:

"The Messenger of Allah^{sa} often used to seek refuge (with Allah) from debt and sin. I said: 'O Messenger of Allah, how often do you seek refuge from debt?' He said: 'Whoever gets into debt speaks and lies, and makes a promise and breaks it.'" (Sunan al-Nisa'i, Hadith 5454)

Of course, the prophets would never act in such a way, but in this narration, he was giving a lesson to his *ummah*.

Once, a person asked the Promised Messiah^{as} to pray for him to escape the debts he owed. In response, the Promised Messiah^{as} exhorted him to recite a lot of *istighfar* as it removes difficulties and enables one to be successful.

A Jew once came to demand the loan he had given to the Holy Prophet^{sa}. He was extremely harsh in his demeanour, which angered the Companions^{ra}. However, the Holy Prophet^{sa} told his Companions^{ra} to calm themselves as he owed the Jew the loan and the Jew had the right to demand it. Observing these high morals of humility and restraint, the Jew accepted Islam.

In another narration, the Holy Prophet^{sa} was asked to offer the funeral prayers of someone. The Prophet^{sa} asked if the deceased died in a state of debt to which he was informed that he only owed two *dinars*. The Prophet^{sa} said he would not offer the funeral prayers as the person still owed money to someone. Hazrat Ali^{ra} paid the loan so that the person could have the honour of having his funeral led by the Prophet^{sa}. The Prophet^{sa} therefore led the person's funeral and

prayed for Hazrat Ali^{ra} as well.

Huzoor^{aa} said this was the care the early Muslims paid in terms of helping those in debt; however, it is the responsibility of the one in debt to pay off their loans.

With regard to how the Prophet^{sa} took care of those who sacrificed their lives for Islam, Huzoor^{aa} narrated the following *hadith*:

Hazrat Jabir bin Abdullah^{ra} narrated that his father was martyred on the day of the Battle of Uhud and was in debt and left six (orphan) daughters. Hazrat Jabir^{ra}, added:

“When the season of plucking the dates came, I went to Allah’s Messenger^{sa} and said, ‘You know that my father was martyred on the Day of Uhud, and he was heavily in debt, and I would like that the creditors should see you.’ The Prophet^{sa} said, ‘Go and pile every kind of dates apart.’ I did so and called him (i.e., the Holy Prophet^{sa}). When the creditors saw him, they started claiming their debts from me in such a harsh manner (as they had never done before). So when he saw their attitude, he went round the biggest heap of dates thrice, and then sat over it and said, ‘O Jabir^{ra}, call your companions (i.e., the creditors).’ Then he kept on measuring (and giving) to the creditors (their due) till Allah paid all the debt of my father. I would have been satisfied to retain nothing of those dates for my sisters after Allah had paid the debts of my father. But Allah saved all the heaps (of dates), so that when I looked at the heap where the Prophet^{sa} had been sitting, it seemed as if a single date had not been taken away thereof.”

With regard to the rights of the general public, Huzoor^{aa} said that Islam established all their rights and referenced Surah al-Baqarah, verse 84:

“And [remember the time] when We took a covenant from the children of Israel: ‘You shall worship [nothing] but Allah and [show] kindness to parents and to kindred and orphans and the poor, and speak to men kindly and observe Prayer, and pay the Zakah’; then you turned away in aversion, except a few of you.”

All types of rights have been mentioned in this verse – the injunction is a command to take care of the whole of humanity, not just those close to us. The Muslims are told to establish these rights and to never forsake them.

Showing how Islam shows respect to people from all faiths, Huzoor^{aa} narrated the following *hadith*:

Hazrat Jabir^{ra} bin Abdullah narrated:

“A funeral procession passed in front of us and the Prophet^{sa} stood up and we too stood up. We said, ‘O Allah’s Messenger^{sa}! This is the funeral procession of a Jew.’ He said, “Whenever you see a funeral procession, you should stand up.”

Huzoor^{aa} said the clerics of Pakistan oppose this instruction of the Holy Prophet^{sa} as they desecrate the graves of Ahmadis. Huzoor^{aa} said that due to these actions, Pakistan was also in a poor state of affairs.

Huzoor^{aa} said that the Holy Prophet^{sa} taught a Muslim must like for another Muslim brother what they themselves preferred:

“No one of you becomes a true believer until he likes for his brother what he likes for himself.”

In another narration, the Holy Prophet^{sa} said no race had superiority over another.

The Promised Messiah^{as} also emphasised this point in the fourth condition of the *bai’at*: “That he shall not inflict injury on any of Allah’s creatures.” The Promised Messiah^{as} also said that to help

and show compassion to humanity is a great form of worship and a potent means of gaining the closeness of Allah. However, he noted that people did not pay attention to helping others, and mocked those who did.

Huzoor^{aa} said it was the responsibility of Ahmadis to uphold these morals and then teach them to the world as well.

The Promised Messiah^{as} said that the faith of one who serves and helps humanity is protected by Allah. However, this service should be from the heart, not for show and public display. There are lots of people who act for public display.

Huzoor^{aa} referenced the following *hadith*:

“Hakim bin Hizam reported to Urwa bin Zubair that he said to the Messenger^{sa} of Allah: ‘Do you think that there is anything for me (of reward with the Lord) for the deed of religious purification that I did in the state of ignorance?’ Upon this, he replied: ‘You accepted Islam with all the previous virtues that you practised.’”

In another *hadith*, a person was blessed to accept Islam because he would feed birds. The Promised Messiah^{as} explained that Allah does not waste good deeds:

Huzoor^{aa} said that today’s so-called Muslim clerics – like that of the Taliban – only defamed the image of Islam by calling unto killing and murder. As a result, they are in the wrath of Allah even today.

It is clear from the life of the Holy Prophet^{sa} that many converted to Islam by merely observing the high morals of the Holy Prophet^{sa}.

The Promised Messiah^{as} said that if an Ahmadi sees their Hindu neighbour’s house burning and does not go and help them, they are not from his Jamaat. In the same way, if an Ahmadi sees a Christian about to be murdered and does not help them, they are certainly not from his Jamaat. He said on oath that he had no personal enmity against anyone; rather, he had true sympathy with every human. He only desired the reformation of their religious beliefs.

Referring to the history of Islam, Huzoor^{aa} said the *Khulafa* of Islam carried out great services for the public. For example, Hazrat Umar^{ra} established a large river so that water and sustenance could reach all people and linked the sea to the Nile during his era. Hazrat Umar^{ra} also had various buildings and bridges constructed for the benefit of the public, including mosques, courts, army bases, roads and resting places along the road leading from Mecca to Medina.

Huzoor^{aa} said we should keep in mind that Islam was the first to establish these rights and give such benefits to the public.

Huzoor^{aa} stated that in order to uphold the rights of the general populace, government intervention in the market becomes permissible under specific circumstances and to a certain degree. Huzoor^{aa} said that Hazrat Umar^{ra} would ensure market price control and would see to it that the price of goods would not become too low, as that could undercut other vendors.

Once, Hazrat Umar^{ra} was walking through the market when he saw someone selling dried grapes at a very low price, which other vendors could not afford to do. Hazrat Umar^{ra} instructed that he should either take his goods away from the market or sell them at a similar price as other vendors of Medina, which was a suitable and reasonable price. (*Islam Ka Iqtasadi Nizam*, Anwar-ul-Ulum, Vol. 18, p. 53)

Then, Allah mentions in the Holy Quran that you should obey Allah, the Prophet^{sa} and those in authority over you.

The Promised Messiah^{as} says that “those in authority over you” in a physical sense can mean a king, and spiritually refers to the Imam



of the Time.

Huzoor^{aa} said that even today's Western governments, if they accommodate us, honour our rights, and grant us permission for the propagation of faith, then it is imperative to adhere to the general laws of the land here, provided they are not in explicit contradiction with the clear directives of Islam. Unlawful activities of any sort must never be undertaken under the premise that this is a non-Muslim government, so do as you wish.

Huzoor^{aa} then presented a *hadith*, which recounts an incident involving a military detachment sent by the Holy Prophet^{sa}. The *amir* of the detachment tested the obedience of the soldiers by asking them to jump into a fire. Some were willing to do so, but he stopped them, saying he was joking. When this event was reported to the Holy Prophet^{sa}, he stated that obedience should only be in matters that are in accordance with Allah's commands (*ma'ruf*). The Holy Prophet^{sa} said to them: "Whoever among you commands you to do something that involves disobedience to Allah, do not obey him."

With regard to the responsibilities of the rulers, Huzoor^{aa} quoted Hazrat Musleh-e-Maud^{ra} who said rulers' responsibility was to keep the benefit of the public in mind, including their protection, food, shelter, etc. The Holy Prophet^{sa} said that everyone was a shepherd who was questionable about the condition of their sheep.

In another narration, the Prophet^{sa} said:

"If any ruler having the authority to rule Muslim subjects dies while he is deceiving them, Allah will forbid Paradise for them."

If Muslim governments kept these Islamic teachings in mind, then all these riots, disorders and wars would not take place between them. Huzoor^{aa} said that giving social assistance to the public was an Islamic injunction that the Western world has adopted and the Muslim world has forsaken.

In a narration, the Holy Prophet^{sa} said that if someone dies in the

condition that they are leaders over a people and they deceive them, such a person will have heaven forbidden upon them.

Hazrat Abu Bakr^{ra} also emphasised and established a lot of rights for the general public and ensured that these rights were spread throughout the Muslim world. He ensured that members of other faiths were not attacked and their places of worship were protected. The payment of *jizya* was made easy for the non-Muslims as well.

Towards the end, Huzoor^{aa} prayed that Allah may give Muslim countries the sense to act upon these rights. Huzoor^{aa} said that to date, he had spoken about 25 categories of rights that Islam had established. It was the responsibility of every single Ahmadi to establish these rights and to spread this teaching throughout the world. It is essential we educate the world about the beautiful teachings of Islam – both to non-Muslims and Muslims.

In the end, Huzoor^{aa} led everyone in silent prayer and prayed that Allah may enable all the attendees to safely travel back and said we should all still be careful with regard to the Covid-19 virus.

After silent prayer, Huzoor announced the total attendance of Jalsa Salana Germany 2023 which was 47,237.

Various groups then had the chance to read *taraney* (choral poems) before Huzoor^{aa}.

Before departing from the hall, Huzoor^{aa} conveyed his *salaam* to everyone, concluding Jalsa Salana Germany 2023.

Adapted from an original article in Alhakam.org



Dawn of the second century of Lajna Imaillah

HUZOOR^(ABA) ADDRESSES LAJNA UK IJTEMA 2023

On 22-24 September 2023, Lajna Imaillah UK held their annual *ijtema* in Kingsley, Hampshire. Hazrat Khalifatul Masih V, may Allah be his Helper, graced the *ijtema* with his presence and formally concluded the event with an address.

At approximately 16:15 local time, Hazrat Amirul Momineen^{aa} arrived at the main Lajna marquee and began the proceedings of the final session by inviting Samina Arif Sahiba to recite a portion from the Holy Quran, verses 1-12 of Surah al-Mu'minun, followed by their English translation.

Hazrat Khalifatul Masih V^{aa} then stood up, as did all those present, and took the Lajna Imaillah pledge. After the pledge, Huzoor^{aa} invited Fariha Sosan Sahiba to read an Urdu poem composed by the Promised Messiah^{as}.

Thereafter, the *ijtema* report was read out by Dr Fariha Sahiba, Sadr Lajna Imaillah, UK. She started off by thanking Huzoor^{aa} for his special attention to Lajna Imaillah UK and for gracing the Lajna with his presence at their National Ijtema. Sadr Sahiba reported that this year was special as Lajna Imaillah was celebrating its centenary year. Many events were held to celebrate the 100 years since the establishment of Lajna Imaillah. Sadr Sahiba reported that Lajna planted over 90,000 trees, out of which over 30,000 were planted by the Midlands region alone. Lajna held 142 local *tabligh* events, and

one national peace symposium was held to demonstrate how Islam empowers women. As part of its centenary celebrations, Lajna UK is building a maternity hospital in Sierra Leone, which has been named Ayesha Maternity Hospital by Huzoor^{aa}. The theme of this year's national *ijtema* was 100 years of Lajna Imaillah. Various talks and presentations were held, including the establishment and history of Lajna Imaillah, how Khilafat has empowered Lajna, and how Lajna is at the forefront of financial sacrifices. There was also a special presentation on the achievements of Lajna Imaillah in Africa, the Arab world and Bangladesh. The Ahmadiyya Muslim Research Association (AMRA) arranged talks on various current topics as well as a health check screening on site. The academic awards for educational excellence were distributed to the students whose names were announced in the Jalsa Salana earlier this year. Sadr Lajna concluded by expressing her gratitude to all the duty holders, Majlis Khuddamul Ahmadiyya, the UK Jamaat and Majlis Ansarullah for their help, and again to Huzoor^{aa} for his special attention and continuous guidance. A short video highlight presentation of the *ijtema* was then shown.

Huzoor^{aa} then took to the podium, conveyed “Assalamu alaikum wa rahmatullah”, and recited *tashahhud* and *ta'awwuz*. Huzoor^{aa} said, “With the grace of Allah, this year Lajna Imaillah is celebrating its centenary year” as it was founded by Hazrat Khalifatul Masih II^{ra} in Qadian in the year 1922-23, where it started with just a few women

in Qadian. Huzoor^{aa} said that today, by the grace of Allah, Lajna Imaillah is established all over the world. While this is a means of happiness, we must remember that we are not like those secular and worldly groups who become content by reaching such milestones. Instead of euphoria, such milestones should serve as a means of expressing our gratitude to Allah the Almighty for his favours and blessings.

Hazrat Amirul Momineen^{aa} emphasised: “The time for real celebration will only be when the objectives for which Lajna Imaillah was founded are fulfilled.”

Huzoor^{aa} said that regarding the founding of Lajna Imaillah and other auxiliary organisations, Hazrat Khalifatul Masih II^{ra} clearly identified their objectives. In various addresses to Lajna, he expressed his high hopes and expectations. He made it clear that no Ahmadi woman should consider herself inferior to any Ahmadi man or remain hidden in his shadow. Huzoor^{aa} said, “In all respects, men and women are equal. For example, in terms of building a relationship with Allah the Almighty, where Allah had instructed men to submit to Him to worship Him and to establish a living relationship with their Creator, He required the same of women.”

He said it is certainly true that according to the commands of Allah the Almighty and the Holy Prophet^{sa}, women must play a fundamental role in safeguarding their home and family environment, especially in terms of raising their children. At the same time, Hazrat Musleh-e-Maud^{ra} also made it clear that Ahmadi women are duty-bound to serve their society and to strive for its prosperity, especially “by conveying the teachings of Islam.” Hence, no Ahmadi woman should be under the misconception that *tabligh* is only for men; rather, women should strive in this regard and try to spread the teachings of Islam far and wide. Huzoor^{aa} said it is also up to Lajna to show the world what Islam is.

In the world we live in today, much is said about women’s rights, and false allegations are routinely raised against Islam. If a Muslim woman directly responds to such allegations by proudly professing her faith and using her intellect, it will hold much greater weight than if any man responds on her behalf.

Thus, it was to fulfil these monumental moral and spiritual objectives that Hazrat Musleh-e-Maud^{ra} established Lajna Imaillah a century ago.

Huzoor^{aa} said he would benefit from an address by Hazrat Musleh-e-Maud^{ra} that he gave to Lajna and discuss the standards of faith to which Ahmadi Muslim women should aspire.

Hazrat Musleh-e-Maud^{ra} stated that there is no difference between a man and a woman when it comes to their religious obligations. Indeed, Allah the Almighty has said in Chapter 4, verse 2, of the Holy Quran that He has created men and women as mates. It means that they have the same responsibilities and will be held equally accountable by Allah the Almighty for their deeds. “It is true that Islam has prescribed a division of labour wherein men are given the principal responsibility for providing financially for their family, while women are given the primary duty of running the home affairs and morally training their children. Irrespective of this distinction, Islam has greatly emphasised the importance of educating girls and ladies so that their potential is unlocked and they become assets to their community.

“Furthermore, being educated will enable mothers to nurture and guide their children in such a way that they develop into well-rounded and responsible citizens who contribute positively to their communities.”

So, even if there is a degree of divergence in the responsibilities

of men and women, Islam has established equal rights in terms of their value as human beings, feelings and emotions. Therefore, Ahmadi women “should consider their religious obligations as an opportunity to please their Lord and to attain His rewards and blessings.”

Hazrat Musleh-e-Maud^{ra} gave the analogy of two people who came before their king. One was a criminal who was looked down upon by society. He stood before the monarch, afraid of his sentence. The other person was a distinguished military general, whose purpose was to brief the monarch on matters of state. Where the public and courtiers could not hide their disdain for the criminal, they were left in awe by the general and how the king was pleased with him. “When it comes to our spiritual and moral obligations, we should seek to live our lives according to the commands of Allah the Almighty so that when we stand before Him, we do not go forth shamefaced like a disgraced criminal but like the general who fulfilled all that was required of him.”

Thereafter, Hazrat Musleh-e-Maud^{ra} stated that the lives of the Holy Prophet^{sa} and Prophet Jesus^{as} were preserved to a much greater extent than those of other prophets of God. In both eras, there existed righteous women who attained esteemed ranks in spirituality. For example, in the time of Jesus^{as}, when he was taken down from the cross and placed in a cave, his devoted and loyal female disciples came to his aid while his male followers deserted him out of fear.

In the blessed era of the Holy Prophet^{sa}, the sacrifices of Muslim women were also “extraordinary and beyond all compare in the history of mankind. During the first few years of Islam, Muslims were relentlessly persecuted and subjected to barbaric cruelties. Slavery was rampant in Arab society, and those slaves who accepted Islam were treated even more inhumanely by their merciless owners.”

For example, a Muslim husband and wife were tormented so much that one shudders upon the mention of it. They were made to lie in the blistering heat on boiling sand and dragged for long stretches, severely beaten so that their eyes were swollen and no parts of their bodies were spared. This was only because they accepted Islam. Yet they held onto their faith. While they were being tortured, the Holy Prophet^{sa} happened to walk by, and the slave owner demanded that they renounce their faith and reject the Holy Prophet^{sa}, but they remained steadfast and bore every difficulty for their faith. Upon seeing this, the Holy Prophet^{sa} became grief-stricken like a father seeing his child in great distress. He counselled them to remain patient and assured them their agony would come to an end. The husband succumbed to the torture and died soon after. The slave owner showed no mercy to his wife either. He pierced her torso with a spear and killed her. As such, it is thought she became the first martyr of Islam.

As this relentless opposition continued, the Holy Prophet^{sa} told some of his companions to migrate to Abyssinia. Hazrat Umar^{ra}, who had not yet accepted Islam, noticed a group preparing to leave Mecca. He asked a Muslim lady gathering her belongings where she was going. She said they could no longer tolerate the cruelties of the Meccans. Upon seeing her anger and pain, Hazrat Umar felt shame and was overcome with sorrow. With tears in his eyes, he could only bring himself to meekly say goodbye and wish her the best.

These were outstanding examples of early Muslim women who were ready to sacrifice everything for the sake of their Faith, including leaving behind their homelands. Moreover, they never forgot the objective of their migration, which was to attain religious freedom.

Hazrat Khalifatul Masih V^{aa} said: “Today, many of you or your elders were also forced to leave your homeland due to religious persecution. Having done so, you must ask yourselves whether, now

that you have attained religious freedom, you are giving precedence to your faith over everything else. Are you ready for every possible sacrifice?”

Huzoor^{aa} said that some may wonder, “What is meant by sacrifice in this day and age? It is quite simple, [i.e.,] to act upon the commands of Allah the Almighty and the Holy Prophet^{sa} at all times. It is to worship Allah five times a day at the appointed times. It is to study and ponder over the meaning of the Holy Quran and to act upon its commands. It is to train your children according to Islam’s teachings and instil Islamic values within them.”

Huzoor^{aa} said, “In this society, where there is religious freedom, unfortunately, certain other so-called freedoms are aggressively pushing society down a dark and dangerous path. Vulgar activities and beliefs are taking route, that are incredibly harmful and a means of driving the coming generation away from religious teachings and moral values. Hence, guiding your children and helping them navigate between right and wrong is an essential and great challenge to which Ahmadi mothers must rise.”

Another example of outstanding faith that Hazrat Musleh-e-Maud^{ra} narrated is the sister of Hazrat Umar. When he was an opponent of Islam, he left his home, sword in hand, intending to kill the Holy Prophet^{sa}. On the way, a man asked him where he was heading. When Hazrat Umar told him, the man said to first glance into his own home, where his sister had accepted Islam. Furious, he headed for her house and heard his sister and her husband reciting the Quran. They hid their Muslim teacher and the pages of the Holy Quran in their possession, but Hazrat Umar had heard them. In a fit of rage, Hazrat Umar lunged forward to strike his brother-in-law, but “with immeasurable defiance and bravery, his sister rose like a lion to shield her husband and was struck. As blood poured from her nose, she fearlessly addressed Hazrat Umar and proclaimed, ‘Yes! We are Muslims, and if you wish to kill us, go ahead!’ Upon witnessing all this, Hazrat Umar was left astonished and ashamed, and his tone instantly softened, and he asked to see what they had been reciting. His sister said he was impure and must bathe himself before reading the Holy Quran. He complied with her demand, and after Hazrat Umar^{ra} started reading the Holy Quran, immediately the beautiful words of the Holy Quran penetrated his heart.

Consequently, contrary to his original plan, Hazrat Umar^{ra} rushed to find the Holy Prophet^{sa} to accept Islam as opposed to killing him, as was his original plan. This change in Hazrat Umar^{ra} was the result of “the magnificent standard of faith and phenomenal courage displayed by Hazrat Umar’s^{ra} sister that ignited a spiritual revolution within him.”

Following the migration of the Holy Prophet^{sa}, Muslim women continued to make exceptional sacrifices for the sake of their faith. After the Battle of Uhud, where Muslims faced losses, the state of Muslim women was such that they did not care whether their husbands, brothers and sons had died but enquired only about the Holy Prophet^{sa} and rejoiced when they found out he was alive and well. This was all due to their sheer love and passion for Islam and the Holy Prophet^{sa}.

Hazrat Musleh-e-Maud^{ra}, citing the examples of such women, stated that “in this era, Ahmadi women have also claimed to have accepted a prophet who came according to the prophecies of the Holy Prophet^{sa} and was the pure reflection of him. Thus, every Ahmadi woman must ask themselves whether they possess the same spirit and devotion that the female companions of the Holy Prophet^{sa} had for the sake of their faith, and whether they exhibit the levels of righteousness and spirituality [...]?”, where they would spend their nights engaged in *nawafil*, fast and be ready for every sacrifice.

Huzoor^{aa} said that recently, in the UK and Germany Jalsa Salanas,

he presented many examples of how the female companions of the Holy Prophet^{sa} would strive to fulfil the demands of their faith and discharge every command of Allah the Almighty and the rights of his worship.

There were such women whose lives were transformed from ignorance to enlightenment only due to their obedience and love for Allah the Almighty and the Holy Prophet^{sa}. They made sacrifices that cannot be imagined in this day and age. For example, once, when an army was formed, a woman pleaded to join the front line. When stopped, she became angry and asked if women were not required to serve Islam. Having observed this, the Holy Prophet^{sa} smiled and even laughed a little, and upon seeing her passion, he permitted her to take part in the war as a nurse, and she played a full role in the war, tending to the Muslim soldiers, and was even given a share of the proceeds of the war. Her service also set a precedent for future battles, where Muslim women, including the wives of the Holy Prophet^{sa} and his daughter Hazrat Fatima^{ra}, would tend to the injuries of the soldiers. Hence, where the Holy Prophet^{sa} speaks of believing men, it also talks about believing women.

In light of such examples, Hazrat Musleh-e-Maud^{ra} expressed his heartfelt belief that in this era, if Ahmadi women were infused with such passion and spirit of early Muslim women, Ahmadiyyat would spread and progress with great speed.

Huzoor^{aa} said, “Thus, as Ahmadi women, you must recognise your duties to spread the message of Islam amongst other ladies so that the future generation of society can be rightly guided. Given the pivotal influence of women on their progeny, the long-term effect of preaching to women will have a more profound and longer-term impact on society.

“In order to be successful in *tabligh*, you must seek to increase your religious knowledge. Always remember that today, knowledge and prayers are our only weapons of choice in the cause of spreading Islam. In front of all Ahmadi women is the example of Hazrat Aisha^{ra}, who, in terms of religious knowledge, attained a rank far beyond the men of her time, or indeed, any other era. [...]

“Women have the potential to scale the greatest intellectual heights, and so you must never underestimate yourselves. Rather, seek to fulfil your rich potential, as it will provide you with the capability to raise your children in a way that they grow to be beneficial to society. It will also enable you to defend your faith and beliefs.”

These days, once again, the *Khatm-e-Nabuwat* issue, i.e., the Finality of Prophethood, is being raised very loudly by our opponents as they seek to incite people against Ahmadiyyat. They claim we don’t believe the Holy Prophet^{sa} to be the Seal of the Prophets. In this regard, it was a woman who provided the answer to this question long ago. Hazrat Aisha^{ra} said, “Say he is the Seal of the Prophets, but do not say that there is no prophet after him.”

“With these insightful and profound words, Hazrat Aisha^{ra} settled the debate by clarifying that whilst the Holy Prophet^{sa} was the final law-bearing prophet, the door to prophethood remained open. She made this statement due to her wisdom and foresight as she recognised the future dissent over this issue. Regrettably, so-called Muslim clerics who consider themselves scholarly and wise, have fallen prey to the ignorance and falsehood that Hazrat Aisha^{ra} tried to save the Muslim *ummah* from.

Huzoor^{aa} said: “So now it lies in the hands of the Ahmadi women to strive to emulate the example of Hazrat Aisha^{ra} and guide the world.”

Huzoor^{aa} said that as Lajna is marking its centenary, Ahmadi women should not be satisfied if 40%, 50%, or 60% of Ahmadi women are fulfilling their religious obligations. Ahmadi women must not

be content unless 100% of the Lajna members reach the highest standards of worshipping Allah and strive to spread the teachings of Islam.

Huzoor^{aa} stressed: “You cannot rest easy until all members of Lajna seek to convey Islam’s teachings and fulfil their duties to ensure the moral and spiritual training of the next generation. Only when you reach such heights will you have fulfilled your objectives, and only then will you be truly able to celebrate 100 years of Lajna Imaillah. Otherwise, merely reaching 100 years is meaningless and not a measure of any success.”

“Furthermore, as you strive to achieve your religious objectives, never be embarrassed or fall prey to any inferiority complex. Instead, take pride in your faith and religious conviction.

“Likewise, if your husbands ever prove an obstacle in the fulfilment of your religious duties, you should tell them without any fear or hesitation that you will never take a backward step when it comes to the fulfilment of your religious obligations. If you manifest such courage and firm faith, you will come to reform Ahmadi men so that they also prioritise their faith over all worldly matters.”

“As the *ijtema* concludes and you return to your homes, every one of you should inculcate within yourselves a firm determination to act upon Islam’s teachings at all times.

“As the page turns on the first century of Lajna Imaillah, a blank page now lies before you in the shape of the coming century. And

your conduct and standard of faith will determine what is ultimately written upon it. May it be that your sacrifices and unwavering loyalty to your faith come to be recorded in the history of Islam, just like those women who accepted Islam in the time of the Holy Prophet^{sa}. May it be that when the time comes to write the history of this era, the blank page of which I spoke is decorated with stories of countless Ahmadi women from this era who proved that they were ready for every sacrifice for the sake of their faith and who gloriously fulfilled their responsibilities to their religion. May it be that history bears witness to the fact that Ahmadi women were at the vanguard of establishing the Oneness of God in the world, and may we soon come to witness the momentous spiritual victory of the Holy Prophet^{sa} Muhammadsa, where the people of all nations and races spiritually unite and embrace Islam’s true teachings. Surely, only in that lies the salvation of the world.

“May Allah the Almighty bless you all, and may the dawn of the second century of Lajna Imaillah prove a means of eternal progress for the Jamaat of the Promised Messiah^{as}. *Amin.*”

In the end, Huzoor^{aa} led everyone in a silent prayer, after which he announced the attendance according to the latest report at the time, which was 6,768. Lajna then had a chance to recite some choral poems.

Adapted from an original article in Alhakam.org

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The time for real celebration will only be when the objectives for which Lajna Imaillah was founded are fulfilled.

Hazrat Khalifatul Masih V ^(aba), 24th September 2023

”



A solemn pledge to propagate Islam

HAZRAT KHALIFATUL MASIH V^(ABA) ADDRESSES MKA UK 2023 IJTEMA

From 29 September to 1 October 2023, Majlis Khuddam-ul-Ahmadiyya UK held their annual ijtema in Kingsley, Hampshire. Hazrat Amirul Momineen, Khalifatul Masih V, may Allah be his helper, graced the ijtema on the final day to formally conclude the event with an address.

At approximately 16:07 local time, Hazrat Khalifatul Masih V^{na} arrived at the ijtema site. Huzoor^{aa} conducted the flag-hoisting ceremony. After this, various groups of khuddam had the honour of having their photos taken with Huzoor^{aa}. He then proceeded to the ijtema gah and led the attendees in Zuhra and Asr prayers.

At 16:35, the formal proceedings of the final session of MKA UK's national ijtema commenced. Huzoor^{aa} invited Ihsan Ahmad Sahib to recite a portion of the Holy Quran. He recited verses 28-31 of Surah ar-Ra'd, and Salman Khawar Sahib presented their English translation.

Hazrat Khalifatul Masih V^{na} then stood up, as did all those present, and took the Khuddam-ul-Ahmadiyya pledge. Thereafter, Huzoor^{aa} invited Hafiz Mirza Marfood Ahmad Sahib to recite an Urdu poem. He presented a poem written by the Promised Messiah^{as}. Amrindar Singh Maan Sahib presented the English translation of the couplets.

Huzoor^{aa} then invited Abdul Quddus Arif Sahib, Sadr Majlis Khuddam-ul-Ahmadiyya UK, to present the ijtema report. Sadr Sahib said that the theme for this year's ijtema, as per Huzoor^{aa}'s instruction, was "Salat, the Delight of our Eyes". He then went on to describe various aspects of the ijtema and some new additions this year. The total attendance at this year's ijtema was 6,909. Sadr Sahib expressed special thanks to Huzoor^{aa} and requested him to continuously grace them with his prayers. He then thanked all the volunteers and khuddam who helped make it a successful ijtema.

A short video presentation was then shown to Huzoor^{aa} with highlights of the ijtema. Mutamid Sahib Majlis Khuddam-ul-Ahmadiyya UK was then called to announce the Alam-e-Inami prize for Atfal-ul-Ahmadiyya and Khuddam-ul-Ahmadiyya, which Huzoor^{aa} awarded to the winning qiadats.

At 16:59, Huzoor^{aa} came to the podium and conveyed "Assalamu alaikum wa rahmatullah" and recited tashahud and ta'awuz. Hazrat Khalifatul Masih^{aa} then said:

"With the grace of Allah, the national ijtema of Majlis Khuddam-ul-Ahmadiyya UK has taken place this weekend and is now reaching its conclusion."

Huzoor^{aa} said that he would take benefit from the saying of Hazrat Musleh-e-Maud^{ra} who was the founder of the Majlis Khuddam-ul-Ahmadiyya.

Hazrat Musleh-e-Maud^{ra} explained that communities and nations have the potential to live on and thrive for centuries. In terms of Ahmadiyyat, the Ahmadi youth must sincerely long to fulfil their obligation to ensure Jamaat's preservation and everlasting success. This requires generation upon generation of Ahmadis to act on the true teaching of Ahmadiyyat and to strive to convey its message to all parts of the world.

Hazrat Khalifatul Masih II^{ra} gave the example of Prophet Jesus^{as} who was the Messiah of Moses^{as}. If the followers of Jesus^{as} have spread worldwide, there is no reason why the community of the Messiah^{as} of Muhammad^{sa}, whose status is higher than that of the Messiah of Moses^{as} cannot reach all parts of the world.

The Promised Messiah^{as} prayed fervently for the Jamaat. In a couplet, he wrote, "O Allah, direct the reign of the world towards me." Huzoor^{aa} said, the Promised Messiah^{as} beseeched Allah to give in his hands the reigns controlling the directions of mankind so that the people flock towards Ahmadiyyat. The Promised Messiah^{as} expressed in this couplet his deep anguish and heartfelt desperation for people to turn towards Allah and free themselves from the shackles of immorality and materialism.

Huzoor^{aa} said, "Unquestionably, every sincere khadim, in this era must endeavour to fulfil the grand mission of bringing mankind towards belief in the Promised Messiah^{as}. Indeed, until the end of times, generations after generations of Ahmadis should consider this their foremost objective."

Hazrat Musleh-e-Maud^{ra} said that striving in the way of God is not just a mere expression; in fact, it is our duty to save mankind. Our mission is to stand against the rising tide of atheism and work tirelessly until the day all traces of Godlessness are eliminated from the world and Islam Ahmadiyyat prevails.

Hazrat Musleh-e-Maud^{ra} presented a divine vision of the Promised Messiah^{as} and explained that he was given a glad tiding that a day was destined to come when heads of state, be they monarchs, presidents or otherwise, in countries such as the United States, United Kingdom, Russia, etc., would come to accept Islam Ahmadiyyat. Huzoor^{aa} said that indeed, according to the promises of Allah, a time will come when Ahmadiyyat will be accepted in such vast numbers that all other religions will be rendered insignificant in comparison.

Huzoor^{aa} said that this prophecy will be fulfilled so long as we fulfil our duties. We must be prepared to make enormous sacrifices for the sake of our faith, and our determination and efforts to spread the message of Islam must never waver. Moreover, Ahmadis must never fall prey to complacency in the belief that, as these are prophecies of God, they will come true regardless of their efforts. Every Ahmadi should ask themselves if they are playing their role to fulfil the prophecies of the Promised Messiah^{as} and to what extent they are praying that Allah the Almighty shows the fulfilment of these prophecies in their lifetime. To what extent are they striving to live their lives according to the teachings of Islam?

Hazrat Musleh-e-Maud^{ra} said that the Promised Messiah^{as} was referred to as Noah^{as} by Allah the Almighty. The Holy Quran mentions that Prophet Noah^{as} attained an age of 950 years, which means that his teachings and community lasted for this period. Hazrat Musleh-e-Maud^{ra} says that in this age, the Promised Messiah^{as} was sent by Allah as a pure reflection and as a devotee of Prophet Muhammad^{sa}, the greatest of all the prophets of God. Thus, if the community of Prophet Noah^{as} lasted for almost 1000 years, then the era of the Messiah of the Holy Prophet^{sa}, whose teachings and status far exceed that of Prophet Noah^{as}, should, and insha-Allah, will far exceed that period and last of thousands of years.

The Promised Messiah^{as} said that God promised him that his Community and the religion of Islam would last till the end of times. Huzoor^{aa} said that we must be highly motivated and determined to tabligh [preaching].

Hazrat Musleh-e-Maud^{ra} instructed the office of tabshir to ensure that the various reports received from jamaats about the activities and successes of tabligh should be published regularly in our Jamaat's newspapers. Reading such reports, Ahmadis will know how Allah has blessed the Jamaat with success. Moreover, these reports will inspire young Ahmadis, instil in them a burning desire to serve the cause of Islam and direct them towards the true purpose of life.

Huzoor^{aa} said, "Today, in this era, Allah the Almighty has blessed us with MTA and various other platforms, which should be used to present such reports regularly." By doing so, members will know that Allah is fulfilling His promises and so they will be personally motivated to convey the message of Islam.

Hazrat Musleh-e-Maud^{ra}, explaining the success and progress of the Jamaat, gave the example of a tree, saying that it cannot flourish if its roots are weak. The deeper the roots, the taller the tree. He mentioned chapter 14, verse 25 of the Holy Quran, where Allah the Almighty likened the words of God to the most magnificent and pure tree, whose trunk is outstanding and whose roots are deeply embedded in the ground. It means that when the followers of a divine religion act upon its teachings, its roots become strong. As a result, they increase in number and spread their faith to others.

Huzoor^{aa} said, "It has been narrated in a hadith that when a believer wakes during the middle of the night and offers Tahajjud, Allah comes down from the heavens to accept their prayers." So, it is essential that all of us, especially our youth, cultivate a sincere bond with Allah so that He accepts their prayers.

Huzoor^{aa} said, "When all members of the Jamaat, men, women and children develop such standards, the special blessings of Allah will most surely rain down upon us. As a result, the roots of the divine tree of Ahmadiyyat will become ever deeper and there will be no circumstances where its progress or growth be stunted, insha-Allah."

Huzoor^{aa} said that alongside tabligh, we should also pray that Allah grants extraordinary success and prosperity to our Jamaat.

In a couplet, the Promised Messiah^{as} said:

"I am a tree bearing fruits of the qualities of David; I became David and Jalut is my prey."

The name Jalut means the one who creates disorder and destroys the peace of society. Therefore, it means that Allah the Almighty will establish peace in the world through the Promised Messiah^{as}, and eradicate all kinds of evil, injustice, and corruption.

The Promised Messiah^{as} has stated in The Will:

"I came from God as a Manifestation of Divine Providence and I am a personification of His Power. And after I am gone there will be some other persons who will be the manifestation of the second Power [of God]." (The Will, p. 8)

Huzoor^{aa} said that the Promised Messiah^{as} has clearly stated that the institution of Khilafat will be established upon his demise. Consequently, every khadim must attach themselves with sincerity to Khilafat and Ahmadi parents should pledge that where they seek to instil a desire in their children and future generations to spread the message of Islam, they should also instil in them a desire to stay faithfully attached to the institution of Khilafat.

Hazrat Khalifatul Masih II^{ra} gave the example of the Pope, saying he continues to be revered among Christians and is considered a spiritual leader among Roman Catholics. Hazrat Musleh-e-Maud^{ra} said that if Christians have been able to maintain a lifeless type of spiritual leadership through the course of many centuries, we should awaken such a great passion among the Ahmadi youth to protect forever that living Khilafat which is true and from God.

Huzoor^{aa} said, "We should never forget that such blessings and rewards are contingent upon our constant prayers and following Islam's teachings. May it never be that our Jamaat becomes emptied of the righteous or that only a few such pious remains."

"As Ahmadi youth, you must continue to reflect and analyse your state and try to better your morals, so that your relationship with Allah develops to the extent that you are included among the truthful and righteous," Huzoor^{aa} said.

Hazrat Musleh-e-Maud^{ra} also took a pledge from the members of Khuddam-ul-Ahmadiyya. On that occasion, all khuddam stood and repeated the words of the pledge with a firm desire to fulfil it.

Huzoor^{aa} said, "So, today I wish to take the same pledge from all of you."

Hazrat Khalifatul Masih V^{aa} asked the khuddam to stand up and repeat the following pledge:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"I bear witness that there is none worthy of worship except Allah, He is one and Has no partner. And I bear witness that Muhammad^{sa} is His servant and messenger.

"I swear by Allah and proclaim that I will always endeavour to



convey and propagate the teachings of Islam Ahmadiyyat and the blessed name of the Holy Prophet^{sa} to the corners of the earth. And for the sake of fulfilling this most sacred obligation, I shall forever keep my life devoted to the service of Allah the Almighty and His Messenger^{sa}. I shall give every possible sacrifice, no matter how heavy its burden, in order for the blessed flag of Islam to be raised aloft in every nation until the end of times.

“I also solemnly pledge to strive with unyielding conviction to protect and strengthen the institution of Khilafat until my last breath. And I shall always urge my progeny to remain firmly attached to Khilafat and to seek its blessings, so that Khilafat-e-Ahmadiyya may remain protected until the end of times. And so that, through the Ahmadiyya Muslim Community, the propagation of Islam may continue until the last day. And so that the flag of the Holy Prophet Muhammad^{sa} may be raised far higher than any other flag in this world.

“O God, enable us to fulfil this pledge. Allah-humma Amin, Allah-humma Amin, Allah-humma Amin.”

Huzoor^{aa} then repeated the same pledge in Urdu, and everyone repeated it after him.

After taking this pledge, Hazrat Musleh-e-Maud^{ra} said that this pledge should be repeated regularly, Huzoor^{aa} said. This pledge has some additional words and is more elaborated than the general Khuddam-ul-Ahmadiyya pledge.

Huzoor^{aa} said, “Having made this pledge, you must strive to live up to this. [...] Pay heed to your obligations to your faith, knowing that you cannot rest easy until that day when the true and peaceful teachings of Islam have reached each village, town, city, and nation of the world. And its truth is accepted by the vast majority of people

worldwide.”

Huzoor^{aa} said that those living in Western countries should never be consumed by the desire to earn money or become affluent. Instead, always place your trust in Allah. He will remove all of your difficulties. You must strive to fulfil your pledge and prioritise your faith over the world. Stay free from all forms of greed and lust for material things. Strive to raise the spiritual flag of Prophet Muhammad^{sa} all around the world.

It is the promise of Allah the Almighty to the Promised Messiah^{as} that our Jamaat will prosper, the flag of the Holy Prophets^{sa} will be raised worldwide, and the Oneness of God will be established with great majesty. The only question is whether we fulfilled our divine duties for this cause.

In light of the Holy Quran, Huzoor^{aa} said that Allah decreed that the great weight of responsibility was passed unto mankind and placed upon the shoulders of the Holy Prophet^{sa}. In this era, it has been passed down to the most devoted servant, the Promised Messiah^{as} and through him to us, his members of the Jamaat. So, we must understand our responsibilities.

At the end, Huzoor^{aa} said:

“The members of Majlis Khuddam-ul-Ahmadiyya should never lose sight of their great objectives and mission. Furthermore, I pray that each and every one of you comes to fulfil the pledge that you have taken before me today and prove to be sincere servants of the Promised Messiah^{as} and the Khilafat-e-Ahmadiyya.”

Then, Huzoor^{aa} led everyone in a silent prayer to conclude the event.

(Report prepared by Al Hakam)



Spiritual reformation will open the doors for spreading Islam

HUZOOR^(ABA) ADDRESSES ANSARULLAH UK 2023 IJTEMA

From 6-8 October 2023, Majlis Ansarullah UK held their annual *ijtema* at the Baitul Futuh Mosque complex in Morden, UK. Hazrat Amirul Momineen, Khalifatul Masih V, may Allah be his Helper, graced the *ijtema* on the final day to formally conclude the event with an address.

At 16:07 local time, Hazrat Khalifatul Masih V^{aa} arrived at the *ijtema* site. Upon arrival, various groups of *ansar* had the honour of having their photos taken with Huzoor^{aa}. He then proceeded to the prayer hall of Baitul Futuh Mosque and led everyone in Zuhrah and Asr prayers.

At 16:55, Huzoor^{aa} arrived at the Tahir Hall, and the formal proceedings of the final session of Majlis Ansarullah UK's national *ijtema* commenced. Huzoor^{aa} invited Hafiz Tayyib Ahmad Sahib to recite a portion of the Holy Quran. He recited the first five verses of Surah al-Jumu'ah and presented their English translation.

Hazrat Khalifatul Masih V^{aa} then stood up, as did all those present, and took the Ansarullah pledge. Majlis Ansarullah USA and France, also holding their annual *ijtemas*, joined the proceedings through a video link.

Subsequently, Huzoor^{aa} invited Munir Odeh Sahib to recite a *qasidah*. He presented couplets from an Arabic poem penned by the Promised Messiah^{as} in honour of the Holy Prophet Muhammad^{sa}. Tommy Kallon Sahib provided the English translation of these couplets. After this, Huzoor^{aa} asked Umar Sharif Sahib to recite an Urdu poem, similarly composed by the Promised Messiah^{as}, in praise of the Holy Prophet Muhammad^{sa}.

Huzoor^{aa} then invited Dr Ch. Ijaz Ur Rehman Sahib, Sadr Majlis Ansarullah UK, to present the *ijtema* report. In his report, Sadr Sahib expressed profound gratitude to Hazrat Khalifatul Masih V^{aa} for gracing the event and humbly requested his prayers. He further said

the theme of the *ijtema*, with Huzoor's^{aa} permission, revolved around the "aims and objectives of the advent of the Promised Messiah^{as}". The *ijtema*, he reported, had been an enriching experience for all attendees, featuring *tahajjud* along with other prayers, scholarly speeches, interactive panel discussions, educational exhibitions, and a blend of academic and sports competitions.

Qaid Sahib Amoomi Majlis Ansarullah UK was then called by Huzoor^{aa} to announce the *Alam-e-Inami* prize for the best *majlis* which Huzoor^{aa} awarded to the winning *qiadat* of Dudley in the West Midlands, UK.

At 16:23, Huzoor^{aa} came to the podium and conveyed "*Assalamu alaikum wa rahmatullah*" and recited *tashahhud* and *ta'awwuz*. Hazrat Khalifatul Masih^{aa} then said:

Ijtemas of Majlis Ansarullah UK, alongside those of the USA and France, are concurrently underway. MTA has unified all the Ahmadis across the world in such a way that they all participate in these events. And today, many *ansar* from the UK as well as those around the world will be watching and listening to this event. Hence, Huzoor^{aa} said, his words today are addressed to all of them. Hazrat Musleh-e-Maud^{ra}, the founder of Majlis Ansarullah, once remarked during an address to the *ansar* that the name "Ansarullah" (helpers of Allah) was chosen with deliberate thought. The age of a *nasir* signifies maturity. Consequently, it is imperative for every *nasir* to serve the faith with the utmost dedication. This service not only pertains to financial sacrifice but also to various other facets of faith.

Huzoor^{aa} said that, from a religious perspective, it is your responsibility to spend the maximum amount of your time in worship and in promoting and propagating the faith through your actions and preaching. This is so that, by observing your example, your children

may also develop piety in them. Hence, every *nasir* must increase his standard of worship and set an example for his progeny. The Holy Quran makes mention of Hazrat Ibrahim^{as}, highlighting his persistent counsel to his offspring about the importance of God's worship. Hence, it is also the duty of Ansarullah to do so. This, Huzoor^{aa} said, will result in the raining down of the blessings of Allah. And until this remains, Jamaat will continue to progress. Huzoor^{aa} said, if you truly aspire to safeguard your existence, the lives of your offspring, and the vitality of the Community, and if you aim to shield both yourself and your lineage from worldly impurities, it is imperative to introspectively evaluate the standards of your prayers and the remembrance of Allah [*zikr-e-ilahi*]. Otherwise, the slogan of Ansarullah would be a hollow slogan.

Huzoor^{aa} said, we have pledged to the Promised Messiah^{as} that we will establish the rule of Allah on earth and that we will give precedence to faith over worldly matters. We cannot fulfil this responsibility without acting on God's commandments. The Promised Messiah^{as} said:

"Hence, take refuge with God Almighty and observe your Prayers with strict regularity. Sometimes people will only offer one Prayer, but remember that there is no concession in the matter of Prayer. Even the Prophets were not excused. It is recorded in a Hadith that a newly converted party of Muslims came to the Messenger of Allah, peace and blessings of Allah be upon him, and they asked to be granted relief from offering the daily Prayers. However, the Holy Prophet^{sa} said: 'A religion bereft of action is no religion at all.' Never forget this point." (*Malfuzat* [English], Vol. 1, p. 264)

Hence, Huzoor^{aa} said, those who sometimes come to him and say that they usually pray but miss a prayer here and there should have grave concerns about their state. How will their children establish prayer if they do not do so themselves? If they then become corrupted, they will have no right to complain.

Huzoor^{aa} pointed out that there are individuals who engage in prayers yet indulge in immoral deeds and do not fulfil the rights of others. Their prayers are mere formalities, a mere ticking of boxes. Allah has declared that the prayers of such individuals are rejected, flung back at them, and become a source of their downfall. Consequently, prayers should be offered with sincere devotion, purely for the pleasure of Allah. It is these heartfelt prayers that truly bear fruit.

The Promised Messiah^{as} also said true prayers are *hasanat*; they remove evil. He states:

"Then, in the observance of prayer, one ought to strive to seek the benefits that are associated with it and keep in view the concept of goodness, or *ihsan*.

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

"That is to say, 'Good works drive away evil.' (Ch.11: V.115)

"Therefore, whilst aspiring to goodness and striving to attain the pleasures in prayer, one ought to supplicate that God enables one to observe the prayer that is characteristic of the truthful (*siddiqin*) and of those who excel in good works (*muhsinin*)."

"As mentioned, Allah the Exalted has stated:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ

"And this means that good works or prayer drives away evil. In another instance, God Almighty states that prayer saves one from indecency and manifest evil. However, despite this, we observe that there are people who observe prayer yet still indulge in evil deeds. The response to this is that they observe prayer, but not in its true spirit, nor with piety. [...] They only perform useless movements in

the form of a custom and habit. Their soul is dead. Allah the Exalted has not described this as *hasanat* [good works].

"In this verse, God has used the word *hasanat* as opposed to *as-salat* even though the two words mean one and the same thing. This is because God wishes to allude to the merit and beauty of prayer, which in its true form possesses within it a spirit of truth and the effects of divine grace. This form of prayer does indeed drive away evil. Prayer is not simply a process of sitting and standing." (*Malfuzat* [English], Vol. 1, pp. 159-161)

Thus, Huzoor^{aa} stated that it is these types of prayers that drive away the evil we need to offer. In this way, not only will we distance ourselves from vices, but we will also establish a connection with Allah the Almighty. Furthermore, we will become a means for our children to forge a bond with the Living God.

The Promised Messiah^{as} also states that:

"Unless a person is firmly rooted in *Tawhid* (Oneness of God), the love and greatness of Islam cannot be established within them." He further says, "Such a person cannot attain the pleasure and delight of *salat* (prayer). The essence of the matter is that unless evil intentions, impure and foul schemes are completely annihilated, and until vanity and arrogance are replaced with humility and meekness, one cannot be deemed a true servant of God." He adds, "For teaching perfect servitude, the best teacher and the most superior means is *salat* itself." He asserts, "I reiterate to you that if you wish to establish a genuine bond with Allah the Almighty, become devoted to your prayers. Become so devoted that not only your body, not only your tongue, but the desires and passions of your soul become entirely immersed in *salat*."

Huzoor^{aa} said, this is what every *nasir* needs to prioritise. If our prayers are not according to what Allah requires, then our claim of being "helpers of Allah" is futile. Huzoor^{aa} added that members of Majlis Ansarullah should introspect in this regard and strengthen their bond with Allah. Only then will Allah the Almighty create circumstances that bring about revolutions.

The Promised Messiah^{as} also said:

"Allah Almighty desires to make my community a model for others. [...] Allah the Exalted loves a righteous person. Everyone ought to keep in mind the majesty of God, remain fearful, and remember that all people are the servants of God. Do not oppress or act harshly towards anyone. Do not deride another person. If even a single member of our community is evil, they defame us all." (*Malfuzat* [English], Vol. 1, p. 8)

He further stated:

"True fear of Allah demands that a person examine the degree to which his words and actions accord with one another. A person whose words and actions are at odds with one another should know that they shall incur the wrath of Allah. If one's heart is impure, it will never find favour in the sight of God no matter how pure one's words may be; in fact, this arouses the wrath of God. My community ought to realise that they have come to me so that I may sow the seed that transforms them into a fruitful tree. So, everyone ought to examine their selves to become cognisant of their inner and outwardly states. If, God-forbid, the hearts of my followers are not in harmony with their words, they shall not be met with a blessed end. Allah the Exalted does not care for a community with hollow hearts who make empty claims, for He is Self-Sufficient. The victory at Badr had already been prophesied, and there was every reason to believe that the Muslims would triumph. But the Holy Prophet, peace and blessings of Allah be upon him, continued to weep and pray to his Lord. Hazrat Abu Bakr Siddiq^{ra} inquired as to the need for



such fervent supplication when victory had already been promised. The Holy Prophet, peace and blessings of Allah be upon him, said, 'God is Self-Sufficient.' That is to say, perhaps hidden conditions lay beneath the surface of this divine promise." (*Malfuzat* [English], Vol. 1, p. 10)

Hence, Huzoor^{aa} said, *ansar* should always be concerned about this and develop such examples that always show the highest levels of worship. Their practical demeanour should be exemplary, serving as role models for their spouses and offspring. Our mission should not be confined merely to guiding our kin but should encompass guiding the entire world towards Islam. Consequently, it is vital to regularly reflect upon and adhere to the teachings imparted by the Promised Messiah^{as} in our daily lives.

The Promised Messiah^{as} also said:

"If you desire to attain success in both worlds and seek to conquer the hearts of people, then strive to purify yourselves, make use of reason, and follow the guidance given in the Word of God. Reform yourselves and serve as an example for others by demonstrating sublime virtues. Then will you attain success." (*Malfuzat* [English], Vol. 1, p. 65)

Huzoor^{aa} emphasised that if we act on this, only then can we prove that we are not just making hollow claims. Moreover, it is vital to study the Holy Quran if we want to attain true *taqwa* [righteousness]. This is one of the tasks of *ansar*; to read, study, ponder over, and act upon the Holy Quran and then to propagate it to the world.

The Promised Messiah^{as} also said:

"Hence, remember that mere words and verbosity can be of no use until there is action. [...] If you desire to support and serve Islam, you must first adopt piety and purify yourselves, so that you may enter the resolute fortress of God's refuge. Then will you be granted the honour and right to offer this service. You can observe how weak the external strength of the Muslims has fallen. Other nations look towards them with abhorrence and contempt. If your inner force and strength of heart also weakens and withers away, then know that the end is nigh. Purify your souls so that they are imbued with spiritual power." (*Malfuzat* [English], Vol. 1, pp. 74-75)

Huzoor^{aa} reiterated that the mission of serving Islam; raising the flag of the Holy Prophet^{sa} in the world, and establishing *Tawhid* is an immense honour, and to attain this honour, one must inculcate *taqwa* and righteousness. Huzoor^{aa} said that although every Ahamdi has the duty to play a role after becoming Ahamdi to fulfil the mission of the Promised Messiah^{as}, Ansarullah should consider themselves the foremost addressees of this.

The Promised Messiah^{as} also said:

"The secret at the heart of this is that the present era is not an age of war and battle, but an era of the pen. Now when this is the case it ought to be remembered that righteousness is required in order for the gates of hidden truth and insight to be opened. Therefore, adopt righteousness because God Almighty states:

نَ الْاَللهُ مَعَ الَّذِيْنَ اتَّقَوْا وَالَّذِيْنَ هُمْ مُحْسِنُوْنَ

"Verily, Allah is with those who are righteous and those who do good.' I cannot count the number of times these words have been revealed upon me. I have received this revelation in great abundance. If all we do is utter mere words, then remember that this brings no benefit. Victory demands righteousness. If victory is what you seek, then become righteous. [...] Hence, the important thing to consider is that we must improve in our morals and actions, and adopt righteousness, so that we may be conferred the grace of God's support and love. Then, with the help of God, each and every one of us is obliged to show no negligence in responding to these attacks. However, when responding, our intention must be for the glory of God Almighty to be manifested." (*Malfuzat* [English], Vol. 1, pp. 238-239)

Huzoor^{aa} said that, when we pledge to serve Islam, raise the flag of the Holy Prophet^{sa} and establish *Tawhid* in the world, then imagine the concern and worry we should have to reform ourselves given this guidance. To what degree does this require us to beautify our prayers and worship and become role models for our families? We need to rectify our priorities to achieve this.

Huzoor^{aa} said that last week (i.e., on 1 October 2023), he took a pledge from Khuddam-ul-Ahmadiyya. Initially, their work was mostly related to the service of humanity. However, with time, the task of raising the flag of Islam was also given to them. This, Huzoor^{aa} said, is also the responsibility of Majlis Ansarullah; the *ansar* are of an age of complete maturity. Hence, this is their greater responsibility. *Ansar* should understand the name that they have been given, i.e., that they are Allah's helpers. Hence, they should also fulfil this pledge.

Hazrat Khalifatul Masih V^{aa} then asked the *ansar* to stand up and repeat the following pledge:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

"I bear witness that there is none worthy of worship except Allah, He is one and has no partner. And I bear witness that Muhammad^{sa} is His servant and messenger.

“I swear by Allah and proclaim that I will always endeavour to convey and propagate the teachings of Islam Ahmadiyyat and the blessed name of the Holy Prophet^{sa} to the corners of the earth until my dying breath. And for the sake of fulfilling this most sacred obligation, I shall forever keep my life devoted to the service of Allah the Almighty and His Messenger^{sa}. I shall give every possible sacrifice, no matter how heavy its burden, in order for the blessed flag of Islam to be raised aloft in every nation until the end of time.

“I also solemnly pledge to strive with unyielding conviction to protect and strengthen the institution of Khilafat until my last breath. And I shall always urge my progeny to remain firmly attached to Khilafat and to seek its blessings, so that Khilafat-e-Ahmadiyya may remain protected until the end of time. And so that, through the Ahmadiyya Muslim Community, the propagation of Islam may continue until the last day. And so that the flag of the Holy Prophet Muhammad^{sa} may be raised far

higher than any other flag in this world.

“O God, enable us to fulfil this pledge. Allah-humma Amin, Allah-humma Amin, Allah-humma Amin.”

Huzoor^{aa} repeated the pledge in Urdu and English and prayed that Allah the Exalted may enable all to fulfil this pledge and consistently focus on its tenets. Huzoor^{aa} then led everyone in silent prayer, after which he announced this year’s *ijtema* attendance and drew the attention of Majlis Ansarullah towards improving it. Huzoor^{aa} then proceeded to the Baitul Futuh Mosque to lead the Maghrib and Isha prayers before departing for Islamabad.

(Report prepared by Al Hakam)

“

If you desire to attain success in both worlds and seek to conquer the hearts of people, then strive to purify yourselves, make use of reason, and follow the guidance given in the Word of God. Reform yourselves and serve as an example for others by demonstrating sublime virtues. Then will you attain success.

(Malfuzat [English], Vol. 1, p. 65)

”

An introduction to Tahrik-e-Jadid

The Tahrik-e-Jadid scheme was initiated by Hazrat Khalifatul Masih II ^(ra) under Divine guidance on 23rd November 1934 in response to a great wave of opposition to the Jamaat, Tahrik-e-Jadid literal translation is “The New Scheme”.

As Hazrat Musleh Maud ^(ra) launched Tahrik-e-Jadid, he lay out its purposes in a number of addresses. On one occasion, Huzoor ^(ra) said:

“The purpose of launching Tahrik-e-Jadid is to acquire such a fund with which Allah’s message can be delivered as far as the corners of the earth with ease and facility.” (Friday Sermon, 27 November 1942)

Tahrik-e-Jadid began as a temporary scheme to span over a period of three years but, as time passed, Huzoor ^(ra) extended it further. At its nineteenth anniversary, Hazrat Khalifatul Masih II ^(ra) said:

“Now that nineteen years are coming to an end, I have decided that Tahrik-e-Jadid will continue up to your last breaths.” (Friday Sermon, 27 November 1953)

“I hope that Tahrik-e-Jadid will last for countless ages, just as the stars in the sky, so did Allah say to Hazrat Ibrahim that his progeny would be countless. And Hazrat Ibrahim’s progeny greatly served the faith, and the same is being done through Tahrik-e-Jadid.” (Friday Sermon, 22 February, 1935)

In his Friday Sermon of 9 November 1934, Huzoor ^(ra) stressed the importance of joining Tahrik-e-Jadid:

“Though one is free whether or not to join Tahrik-e-Jadid, but if someone has the means to join it and does not do so because Khalifatul Masih has declared it to be optional, he will be brought to account either in this world or the next...” (Friday Sermon, 9 November 1934)

Tahrik-e-Jadid, as laid out by Hazrat Khalifatul Masih II ^(ra), is not only a scheme of financial sacrifice, but a scheme that demands a complete overhaul of one’s personality and character. Right from the time of its inception, Hazrat Khalifatul Masih II ^(ra) told the Jamaat that Tahrik-e-Jadid required them to:

1. Lead simple lives
2. Participate in spreading the message of Islam worldwide
3. Dedicate their holidays from employment for the service of the Jamaat
4. Dedicate their lives to serve Islam
5. Dedicate during seasonal vacation, periods for the service of the Jamaat
6. Offer their children for life-time Waqf [devotion]

7. Pensioners/retired people to offer themselves for service of Jamaat
8. Dedicate part of one’s income and property
9. Influential and learned Ahmadis to deliver lectures on the teachings of Islam
10. Prepare counter arguments against the adverse propaganda
11. Seek advice from the Jamaat when deciding about higher education and careers for children
12. Develop the habit of manual labour
13. Take up even petty jobs if unemployed
14. Promote Islamic culture
15. Promote honesty in the society
16. Keep roads and pavements clean
17. Protect women’s rights
18. Build houses in Qadian if possible
19. Offer special prayers in order to succeed in these undertakings

Hazrat Khalifatul Masih II ^(ra) himself explained that: “All demands of Tahrik-e-Jadid have been introduced for the reason that you could become manifestation of Allah’s attributes.”

“Remember, Tahrik-e-Jadid is from Allah Ta’ala and that is why it will prosper and all the obstacles in its way will be removed. And if provision for it is not found on earth then the heavens will bless this scheme. Therefore, blessed are they who unreservedly participate in this scheme, because their names will live on the history of Islam with respect and honour. These people will have great honour in the court of Almighty Allah because they went through great trials in order to fortify the faith and Allah Himself will safeguard their descendants. And divine light will issue from their hearts and will illuminate the world.” (Alfazal vol .15, No. 283)

Adapted from an original article at Khuddam.org.uk with quotes sourced from Alhakam.org

Foundation Stone Ceremony Baitul Raheem (Cardiff)

By the Grace of Allah, on Saturday the 9th of September 2023, the Cardiff Jama'at held its foundation stone ceremony at the Baitul Raheem Mosque site in Cardiff. Amir Sahib UK attended this event as a representative of Hazrat Khalifatul Masih^(aba). An interesting element of this ceremony was that the foundation stone was brought from Qadian and Hazrat Khalifatul Masih^(aba) prayed over it. Three Naib Umara, the heads of auxiliaries, members from the national Amila, as well as regional and local office bearers were

in attendance. 2 Waqfeen nau also placed stones as well as did some local members. As the expenses for this mosque are being covered by Majlis Ansarullah, stones were placed by Sadr sb Majlis as well as 2 of his naibeen (Zaheer Jatoui sb and Sahibzada Mirza Waqas Ahmad Sb). This was followed by a speech for Amir Sahib UK who spoke about the importance of building Mosques and the importance of financial contributions. This session was attended by 315 members.



Foundation Stone Ceremony Baitul Tauhid (Huddersfield)



The Huddersfield Jama'at held its Foundation Stone Ceremony at Baitul Tauhid site on Sunday 10th September from 1.30pm.

Preparation started few weeks ago when the official date was confirmed by Ameer Sahib UK. The mosque committee including amila members formed part of the organising committee to go through roles and responsibilities for this Ceremony.

Regular announcements to members of the Jama'at were made and multiple proposals were reviewed on how and where to conduct the formal session where Ameer Sahib would address the Jama'at after the Foundation Stone Ceremony.

Alhamdulillah the John Smiths Football Stadium was available on the day which allowed adequate facilities to be available for the formal session.

Multiple Waqar-e-Amal sessions were held to clean the inside of Baitul Tauhid and the outer grounds. This would facilitate marquees to be setup for the official ceremony and cater for the needs of the local Jama'at and central and regional guests.

Prayers and materialistic planning sessions were held with test runs on how the day would run by the organising committee. Engagement with local members was undertaken to ensure awareness of the event..

Official invites went out to local members, neighbouring Jama'ats and central guests as Huddersfield Jama'at was the hub for the best part of many years in the North East. Huddersfield Jama'at is one of the longest serving Jama'ats with its establishment in 1962.

Brochures were created outlining the history of Huddersfield Jama'at. On Sunday 10th September we were honoured to host Ameer Sahib and Jama'at guests. The ceremony started with Tilawat and translation, followed by the history of the Huddersfield Jama'at, followed by the laying of foundation stones by over 60 members from national, regional and local level. The Stone placed by Ameer Sahib had come from Qadian and Huzoor^(aba) had prayed for the mosque and provided Ameer Sahib UK the Stone to use for Huddersfield.

The session ended with dua, followed by refreshments and mithai. The members then made their way to John Smith Football Stadium.

The formal session commenced with tilawat, translation, nazm, welcome address by regional ameer sahib and then an address by Ameer Sahib outlining the importance of mosques and financial sacrifice followed by a Q&A.

Pledges and payments were also taken on the day and then the session ended with dua followed by Zuhr and Asr Salat.

Food bags and mithai was provided to all family members that attended and food was provided to Ameer Sahib and his team and also to the central Lajna team.

The overall attendance on the day, Alhamdulillah was 400 members. The event was covered by MTA UK and Voice of Islam UK.

Information about the event was posted on social media. Many positive messages were received from local members and inshallah they look forward to the inauguration of Baitul Tauhid mosque by Hazrat Khalifatul Masih^(aba).

Keighley Quran Exhibition



Keighley Ansar held an event in Ilkley on Saturday 16th September 2023 titled "Achieving Peace in Society". This was structured as a five hour exhibition, with an hour's round table discussion included.

40 guests attended the exhibition and 11 guests were involved in the round table discussion. It was a very positive day which gave us a good forum for explaining the beauty of Islam and introducing many people to the Ahmadi Muslim Community.

In addition the attendance was supplemented by the attendance of another 20+ Jamaat members.

All Presidents meeting with Respected Amir Sahib – 16th September 2023

Report by Mahmood Khokhar, Naib General Secretary UK



The meeting started with the recitation of the Holy Quran and translation by Hamid Ahmad Sahib, Respected Amir Sahib then led the silent prayers.

Extracts from Huzoor's (aba) sermon of 18th August were shown to the attendees after which General Secretary UK - Dr Maqbool Sani Sahib – advised the members to pick up the Majlis Shura Report and Minutes and the Annual Report. He also reminded the presidents to implement the Majlis Shura proposals and to keep a close connection with their Jama'at members.

Naib Amir - Mr. Nasim Jamal then provided an update on the GDPR Consent forms, mentioning that 6063 were still uncompleted and outlined the strategy that sadraan should employ in getting the members to complete these forms. He stressed the importance of the consent by individuals for the running of the Jama'at.

Amir Sahib then addressed the gathering. He firstly touched upon the sad demise of a stalwart of the community in the UK, he said that Arshad Ahmedi Sahib who had passed away recently (inna lillale was inna ilahe rajioon) was a very dedicated member and had served the Jama'at in various capacities. He had a great love and respect for Khilafat.

Amir Sahib then invited the members to ask any questions they may have on any topic or department. Through his answers to the questions Amir Sahib clarified that those Jama'ats who were looking to construct a mosque should be ready to raise 100% of the project's costs. He mentioned that the UK Jama'at stood ready to assist in

dealing with the construction but the funding needed to be raised locally.

Amir Sahib also laid great emphasis on the significance of holding Tarbiyat classes for the children at least four days a week. He mentioned that our children must come first, and what we teach them is crucial. Monthly reports should be sent to the Centre so that he can gauge progress. He elaborated that the Regional Amirs and sadraan must be fully involved and provide sufficient manpower for these classes and they must be well organised. Amir Sahib clarified that the youngsters had access to additional options like ITQA, Noor Academy, and Aisha Academies, he gave brief details as to the success of these academies and urged members to spread the word about them so that more children could benefit.

The significance of visiting members was again emphasised by Amir Sahib, he advised that sadraan could take a fruit basket along when they visit households and that this would build positive relationships and increase the likelihood that they will attend general meetings.

A number of further questions were asked by the presidents which Amir Sahib answered. In terms of the debates with the non-Ahmadis, Amir Sahib said that these had to be done in an organised manner. A recent debate on a variety of subjects on Ahmadiyyat with non-Ahmadis proved to be highly fruitful. Amir Sahib referred the audience to the excellent work being carried out by the Tabligh department in this regard.

In his closing address, Amir Sahib said that by the grace of Allah,



we held a very successful Jalsa Salana in which 42,000 members attended. There were some issues with the parking, which were rectified and next year we will, inshallah, have our own trained team to manage the car flow coming into Hadeeqatul Mahdi. The work on the land drains proved successful, but we did have some issues with the rain and mud.

Amir sahib also touched upon the fact that our children are growing up in a society with rising issues, for example, Transgender movement and the overburden of social media. He mentioned that we need to protect them by bonding them to the mosques. We must as office bearers give good counselling to the parents and accept our responsibility for training the next generation.

Amir sahib highlighted that the Rishat Nata meet and greet sessions have proven to be fruitful and that we are now seeing the other countries adopting the same approach. Other Tarbiyat issues still need to be tackled such as the unreasonable expectations of some parents when considering matches for their children. If the parents

cannot satisfy the children, the children try to find rishtas outside the Jama'at which is not always successful in the long run. The sadraan should get involved to help the parents in this regard.

Amir sahib closed his address by reminding the audience that we are blessed to have the institution of Khilafat in the UK, Huzoor (aba) is always guiding the UK Jama'at and that we should remember Huzoor (aba) and his family in our prayers regularly.

The attendance was as follows:

Majlis Amila	31/39
Presidents	127/147
Regional Amirs	12/14
Field Missionaries	32/39
Total	202/ 239

UK Parliament Debate on Persecution of Ahmadi Muslims

by Fareed Ahmad - Serving as National Secretary Umure Kharijiyya

On Wednesday 6 September a one-hour debate was held in Westminster Hall in the UK Parliament on the 'Treatment of Ahmadi Muslims in Pakistan'. This was an official debate in Parliament and was also broadcast live on Parliament TV.

The debate was tabled by Elliot Colburn MP, Vice-Chair of the APPG for the Ahmadiyya Muslim Community as part of the actions agreed at the AGM of the APPG.

By the Grace of Allah the debate was very well attended with 22 MPs in attendance (full list in Annex 1). As a result the Chair requested those speaking to limit their contributions to a maximum of 3 minutes each to allow everyone to speak and for interventions to be made.

10 MPs made speeches (Elliot Colburn MP, Siobhain McDonagh MP, Fiona Bruce MP, John McDonnell MP, Ed Davey MP, Fleur Anderson MP, Alison Thewliss MP, Jim Shannon MP, Martyn Day MP (as the official SNP frontbench spokesperson for the debate) and Catherine West MP (as the official Labour frontbench spokesperson for the debate). 7 other MPs spoke via interventions as well.

Foreign Office minister Leo Docherty MP gave the Government's response to the debate.

By the Grace of Allah the MPs spoke very well and raised the main issues facing the Jama'at in Pakistan including:

- anti-Ahmadi laws and the nature of state-sponsored persecution
- killing of Ahmadi Muslims and the increased attacks on mosques and graves
- persecution in every aspect of life including the arrests at Eid
- cyber laws
- Ahmadi prisoners of conscience
- targeting via the judiciary and the recent Bar Council actions
- publications bans and hatred in education system and the need to monitor UK aid
- denial of voting rights
- persecution in Burkina Faso, Bangladesh, Algeria and the spillover into the UK.

Many of the MPs also spoke of the positive work done by the Jama'at and how this added to the need for action in Pakistan. The response from the Government Minister acknowledged the severity of the persecution and restated the UK Government's commitment to speak up on this matter in bilateral meetings and to continue to raise the issue of attacks on Ahmadi Muslims and the need for inclusive elections.

A full transcript of the debate can be found online at: <https://hansard.parliament.uk/Commons/2023-09-06/debates/874C520A-873F-4FAF-A0D9-68A63A99EA1D/AhmadiMuslimsPakistan>
May Allah bless this with success. Ameen.

MPs present during the debate:

1. **Elliot Colburn MP** (Carshalton and Wallington) (Con) (Vice-Chair of the Ahmadiyya APPG)
2. **Sir Ed Davey MP** (Kingston and Surbiton) (LD) (Vice-Chair of the Ahmadiyya APPG)

3. **Siobhain McDonagh MP** (Mitcham and Morden) (Lab) (Chair of the Ahmadiyya APPG)
4. **Fleur Anderson MP** (Putney) (Lab) (Vice-Chair of the Ahmadiyya APPG and she visited Pakistan in February as part of the APPG delegation)
5. **Fiona Bruce MP** (Congleton) (Con) (She is also is the Prime Minister's Special Envoy on Freedom of Religion or Belief)
6. **Jim Shannon MP** (Strangford) (DUP) (He is also the Co-Chair of the APPG for International Freedom of Religion of Belief, and visited Pakistan in February as part of the APPG delegation)
7. **Alison Thewliss MP** (Glasgow Central) (SNP) (Vice-Chair of the Ahmadiyya APPG)
8. **Stephen Hammond MP** (Wimbledon) (Con) (Secretary of the Ahmadiyya APPG)
9. **John McDonnell MP** (Hayes and Harlington) (Lab) (Member of the Ahmadiyya APPG)
10. **Tamanjeet Singh Dhesi MP** (Slough) (Lab) (Vice-Chair of the Ahmadiyya APPG)
11. **Dr Rupa Huq MP** (Ealing Central and Acton) (Lab) (Vice-Chair of the Ahmadiyya APPG)
12. **Sir Jake Berry MP** (Rossendale and Darwen) (Con) (Member of the Ahmadiyya APPG)
13. **John Spellar MP** (Warley) (Lab) (Vice-Chair of the Ahmadiyya APPG)
14. **Jason McCartney MP** (Colne Valley) (Con) (Vice-Chair of the Ahmadiyya APPG)
15. **Martyn Day MP** (Linlithgow and East Falkirk) (SNP)
16. **Catherine West MP** (Hornsey and Wood Green) (Lab)
17. **Jonathan Lord MP** (Woking) (Con) (Vice-Chair of the Ahmadiyya APPG)
18. **James Sunderland MP** (Bracknell) (Con) (Member of the Ahmadiyya APPG)
19. **Sir Peter Bottomley MP** (Worthing West) (Con) (Member of the Ahmadiyya APPG)
20. **Wendy Chamberlain MP** (North East Fife) (LD) (Member of the Ahmadiyya APPG)
21. **Ruth Cadbury MP** (Brentford and Isleworth) (Lab) (Vice-Chair of the Ahmadiyya APPG)
22. **Leo Docherty MP** (Foreign, Commonwealth and Development Office Minister)

Virendra Sharma MP was also present but was the official Chair of the debate, so could not make contributions to the debate.

Medical Matters - Healthy Diet and its importance

By Dr Yaseen Sumyaan Ahmad working in Urology & General Surgery at Scunthorpe General Hospital

What is a Healthy Diet?

A healthy diet is one that provides your body with the nutrients it needs to function properly. It includes a variety of foods from all the food groups, and it is low in saturated fat, trans fat, cholesterol, sodium, and added sugars.

A healthy diet can help you maintain a healthy weight, reduce your risk of chronic diseases, and improve your overall health and well-being.



What are the Benefits of Eating a Healthy Diet?

There are many benefits to eating a healthy diet, including:

- **Weight management:** A healthy diet can help you maintain a healthy weight or lose weight if you are overweight or obese.
- **Reduced risk of chronic diseases:** A healthy diet can help reduce your risk of developing chronic diseases such as heart disease, stroke, type 2 diabetes, and certain types of cancer.
- **Improved overall health and well-being:** A healthy diet can help improve your overall health and well-being by boosting your energy levels, improving your mood, and reducing your risk of infection.

What are the Components of a Healthy Diet?

A healthy diet includes a variety of foods from all the food groups:

- **Fruits and vegetables** are packed with nutrients, including vitamins, minerals, fibre, and antioxidants. They are low in calories and fat, and they can help you feel full.
- **Whole grains** are a good source of fibre, vitamins, and minerals. They are also a good source of complex carbohydrates, which provide your body with long-lasting energy.
- **Lean protein** is a good source of protein, iron, and zinc. It can help you build and maintain muscle mass.
- **Low-fat dairy products** are a good source of calcium, protein, and vitamin D. They can help keep your bones strong.
- **Healthy fats**, such as omega-3 fatty acids, are important

for your health. They can help reduce inflammation and improve your heart health.

How to Eat a Healthy Diet

There are many ways to eat a healthy diet. Here are some tips:

- **Make sure you are getting enough fruits and vegetables.** Aim to eat at least five servings of fruits and vegetables per day.
- **Choose whole grains over refined grains.** Whole grains are a good source of fibre and nutrients.
- **Eat lean protein.** Lean protein can help you build and maintain muscle mass.
- **Choose low-fat dairy products.** Low-fat dairy products are a good source of calcium, protein, and vitamin D.
- **Limit unhealthy fats.** Unhealthy fats, such as saturated fat and trans-fat, can increase your risk of heart disease.
- **Limit added sugars.** Added sugars are empty calories that can contribute to weight gain and other health problems.
- **Drink plenty of water.** Water is essential for good health.

Making changes to your diet can be challenging, but it is worth it for your health. Start by making small changes, such as adding more fruits and vegetables to your meals or choosing whole grains over refined grains. As you get used to these changes, you can make more changes to your diet.

Here are some additional tips for making healthy eating changes:

- **Set realistic goals.** Don't try to change everything at once. Start by making small changes that you can stick with.
- **Make changes that fit your lifestyle.** If you don't like to cook, find healthy foods that you can eat on the go.
- **Find a support system.** Having friends or family members who are also trying to eat healthy can help you stay motivated.
- **Don't give up.** There will be setbacks, but don't give up on your healthy eating goals. Just keep trying, and you will eventually reach your goals.

Eating a healthy diet is one of the best things you can do for your health. By following these tips, you can make healthy eating changes that will benefit you for years to come.

OPEN HOUSE AT BAITUL FUTUH

by Waleed Ahmad

By the Grace of Allah a successful Open House event was held at Baitul Futuh. The organisers of Open House had invited members of the public to come and visit iconic buildings in the capital and had identified the Baitul Futuh Mosque as being among them. The event took place over the weekend of 16th and 17th September 2023 and was organised by the Library Services department at Baitul Futuh.

Scores of people poured in, some as groups and others as families or individuals. They were received individually offered refreshments before being taken around the two exhibitions that were on display and a tour of the premises. The audio video department utilised the large mega screen in the Nasir Hall to play a film depicting the history of Baitul Futuh which was keenly watched by many.

Majlis Ansarullah UK put up the Qur'an exhibition which was viewed with great interest. It was here that guides were able to impart information about the peaceful teachings of Islam effectively. Visitors also had the opportunity to view a second exhibition. This featured the history of the Baitul Futuh site and its development over the years.

A special children's corner set up in one end of the hall became a strong attraction for children that came. It was fun to see how they rushed to the site, some dragging their parents along with them. The corner had balloons, games, colouring books and puzzles all designed to subtly deliver details about the Mosque and the teachings of Islam. It worked really well.

The tour guides were carefully picked and given training, together with briefing notes on the salient features of the Baitul Futuh site. This proved to be extremely effective when providing the tour as indicated by the feedback in the written comments received.

Visitor Comments About The TOUR

'The tour was very interesting and clear – thank you. I am from NZ'
'Excellent tour, really interesting and so nice to the inside of the beautiful building. Thank you for sharing it with the community.'
'Very good, well explained...'
'Good English and simple'
'Great tour; was a great experience!'
'Great tour; thank you very much.'
'Useful and handy but tour was also extremely thorough and guide answered all our questions well.'
'A very kind and welcoming tour'
'Excellent knowledgeable; Enjoyed the tour;'

Visitor Comments About The GUIDE

'Very Informative guide'
'Friendly and knowledgeable'
'I have earned a new friend'
'Our guide was great; he gave us a lots of information and answered lots of questions'



'Guide was great and very informative. Thank you.'
'Thank you to my guid and his son – A very good guide'
'{Tour} was way better; ... {guide} was happy to take questions, which was excellent as it made it a dialogue and not just a monologue. Really good.'
'I was presented with my own tour guide – most welcome indeed'
'Very informative and friendly guide'
'Very nice to have an individual tour with just my mum'
'Very informative and clear'
'Thank you so much to your tour guides we were made to feel very welcome'
'We felt very welcome and our tour guide was very kind'
'All of our questions were answered really well.'

People came from all parts of the country as well as from further afield including Holland, Germany, Tunisia, Qatar, Ghana, Nigeria and New Zealand. The overall impression of the visitors was extremely positive. Some of the feedback comments recorded the following:

Visitor Comments About The Overall Impression

'Really enjoyed it. Community were very welcoming.'
'Day to remember'
'Thank you very much'
'Was a great experience and very informative. Thank you for organising this day!'
'Very welcoming'
'Very nice and friendly. I am pleased I came!'
'Welcoming'
'Good; thank you'
'Good informative welcoming'
'I am very pleased what I hear and what I see. Thank you very much.'
'Overall a really warm and convivial welcome. The personal tour guide was friendly and open to questions. Rally positive experience. Thank you.'
'A good Open House'
'Thank you for being part of Open House'
'We were not rushed and had time to look at everything. We learnt a lot.'
'Such a lovely morning.'



Holy Quran Exhibition



Mosque Display



Mosque Display



Children's Corner In Action



Selection of Prizes for Kids



Children's Corner In Action

'Thank you very much for allowing us to visit the mosque and especially from my mum, for whom it was the first time ever.'

One visitor was so pleased with what he had seen and learnt that he decided to stay in the Library. He asked for books on the Holy Prophet (peace and blessings of Allah be upon him) and studied these for hours.

It was important for guides to inform and educate but to do so subtly

so as not to give the impression one is being preached to. By Allah's grace this was well done as demonstrated by the comments received.

Visitor Comments About The Understanding Imparted

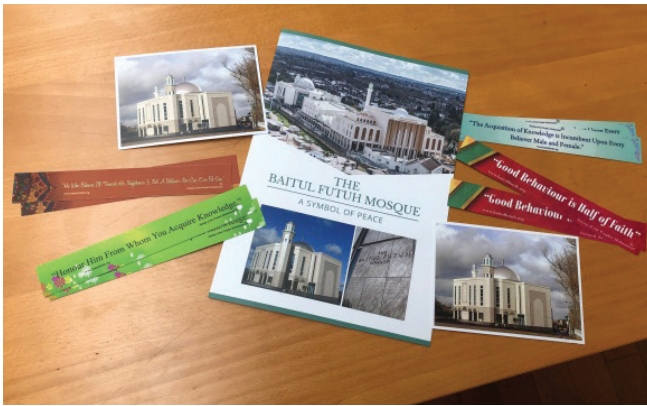
'It was interesting to find out more about the history of the mosque.'

'It was wonderful to hear about all the activity on the site'

'Very interesting discussion and learnt a lot'

'Lots of detail'

'Excellent information and answering questions'



Mementos



Deeply impressed, Qatari lady makes a donation to H1st

'Very good information provided; very good understanding; very good;'

'There were some interesting facts I was not aware of'

'I learnt a huge amount and the tour was excellent'

'I enjoyed my visit very much; such a wonderful building and place of worship; so calm and well thought out'

'All knowledge is relevant, even if we don't know why'

'Lots of history and theology – excellent.'

The magnificence of the Baitul Futuh complex left some awestruck. This was borne out by what the visitors wrote:

Visitor Comments Specifically About The Building

'A fantastic building'

'so nice to see the inside of the beautiful building'

'such a wonderful building and place of worship; so calm and well thought out'

'Thank you again, it is such a magnificent and peaceful place.'

'Your building is beautiful and very well cared for'

Visitor Comments About General Appreciation

'I will definitely feedback to family and friends (recommending a visit to friends)'

'God bless you and the good work you do for mankind'

'This event/open day should be promoted more widely!'

'I will visit Moschen in Germany when they open for me'

'I only noticed your open day due to the banner directly outside, it would be great to promote it better as I have always wanted to see inside.'

'Beautiful samosas'

Several asked to be informed about other events that the Jama'at would be holding in the future and requested to be invited. Their details were forwarded to the appropriate Jama'at department.

It is worthy of note that all comments were extremely positive. Not a single negative comment was received.

Bai'ts

The highlight of the weekend's efforts were two bait requests. One visitor, born here but whose family is from Nigeria, expressed her desire to join the Jama'at. Her details were duly passed on to respected Naseem Bajwa Sahib Imam of Baitul Futuh for processing. Another young girl, from Qatar, was deeply impressed with the Jama'at. She had been involved in a car accident and, during her convalescence, she had become familiar with the Jama'at through listening to Voice of Islam and MTA. She even instantly recognised the voice of one of the VOI presenters receiving her on the day. She had come with her mother, gave some charity at the Humanity First stand there and expressed her wish to join the Jama'at. Her details were passed on to VOI for processing.

Mementos

Various items of mementos had been prepared for people to take away. These included a brochure about the site, post cards featuring the Mosque, Fact Cards, and bookmarks carrying a single line hadith such as *'The acquisition of knowledge is incumbent upon every believer male and female'* or *'He who behaves ill towards his neighbours is not a believer nor can ever be one'*.

Darkness of War

Fareed Ahmad, 23 October 2023

What does fate hold for thee?
 The bomb, the bullet, the broken tree
 The storm of anger, the rage of hate
 Is this the path to heaven's gate?
 What bleak future will now unfold?
 When children lie lifeless and cold
 Where death haunts every dusk and dawn
 With piercing pain as mothers mourn
 Where is hope in this darkness and dust?
 As revenge courses through veins with endless
 lust
 Where truth is buried, and the rockets fall
 To crush humanity once and for all
 What use the morsel when life has gone?
 When morgues are full, and more pile on
 As hunger tears life to shreds, and still
 Chants ring out, kill, kill, kill!
 Where are the voices of the sane?
 When those who lead, lead in vain
 While shrapnels of war rip through the soul

As each deadly day takes its toll
 What of the helpless who flee, but to where?
 In lands sodden with blood and despair
 As tyranny cuts innocent life in two
 Regardless, whether Muslim, Christian or Jew
 But brothers, be strong, the hour calls on you
 Let enmity perish, give every man his due
 And among the rubble and ashes that lie
 The hope for peace must never die
 Today or tomorrow, of one thing be sure
 These burning skies will clear once more
 These hellish intrigues shall come to nought
 And despots will face what their hands have
 wrought
 When these pestilence-ridden ships of doom set
 sail
 Most certainly will truth prevail
 And the lies will unravel, of every ghastly twist
 Of who the saviour, and who the terrorist.